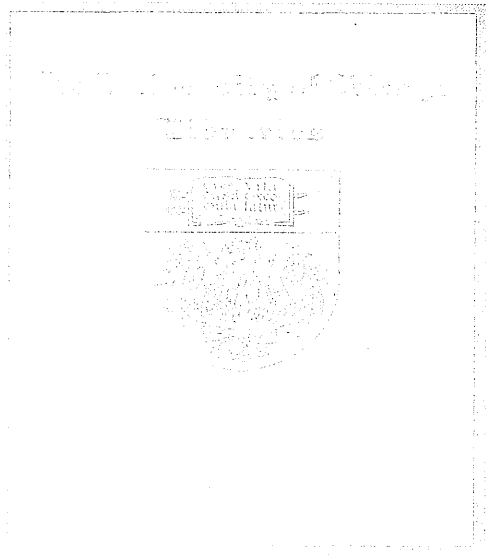


SOME EVANGELICAL QUESTIONS

"Seize upon each where'er he roams,
On Meader, or on Chubb's ground,
Among men, I seek, among men,
The plow's true wharfe to grow."



Some Burning Questions

PERTAINING TO THE MESSIAHSHIP OF
JESUS AND CHRISTOLOGY IN GENERAL

Why Jews Do Not Accept Them

By RABBI L. WEISS

11

THIRD EDITION

האמת והשלום אהבו

Love ye the Truth and Peace

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PREFACE.

"Truth, truth seeks my soul;
She asks, 'Oh, where is light?'
Seek, whom all extol;
With him the day is bright."

Every line and every sentence in this little book shall have been written with the words of David fixed in my mind:

"I have chosen the way of truth;
Thy judgments have I laid before me.
I have clung to Thy testimony."

It is not my aim and purpose to belittle my neighbor's religion, but to defend and set aright my own. The respect and deference I regard the creed of others with would forbid me to attempt a work of this kind, were it not that some missionaries and some fanatics hurl at us the imputation that we are blind and stubborn for not believing in Christ.

That millions of people, good, honest and true, believe in him is by no means conclusive evidence that the religion of the Jews is wrong. Christians believe as they do because they are brought up to it from their earliest infancy, until their whole mind becomes absorbed with that faith, and accepting the constructions and interpretations of *their* divines and expounders without thorough and impartial investigation by themselves, they believe it blindly, even beyond the slightest spark of reason.

Any faith, however, that menaces the peace of and creates

prejudice against another faith, and causes to withhold the good will of one from another, is an impure faith, void of that essence that would signalize it as God's truth; therefore I imposed upon myself the task of expounding, by means of the sublimest truth, "SOME BURNING QUESTIONS"—questions that are of vital importance to two religions that should be on the friendliest terms with one another. Even as a daughter and a mother should love each other under all conditions and circumstances, so should Christianity, as a daughter, esteem and respect her mother, Judaism, that surely affords her good will to her offspring, Christianity. Both should stand clasped hand in hand in the most amicable attitude, and each should rejoice over the welfare and prosperity of the other.

To disseminate this sentiment is my fondest aspiration, and to fraternize all who are separated by dint of faith-prejudice is my holiest desire.

Thus I send out this little volume into the world, craving and hoping that it will accomplish, if not wholly, partly its mission.

L. WEISS.

Columbus, O., 1893.

N. B. I have no preface to the second edition, except that I am thoroughly convinced that a work of this kind is of incalculable benefit to Jews who are not posted in this branch of education, and to intelligent Christians who honestly seek for the proper light and for the naked truth.

"SOME BURNING QUESTIONS" should be in the hands of every Jew who has the welfare of his religion at heart, and every Christian who loves truth. This book will be a blessing to all.

J. WEISS.

Chattanooga, Tenn., 1900.

INTRODUCTORY.

There is not a people or denomination living whose religion is founded on principles more sublime than Israel's. When all people on earth worshipped idols, some of the most frivolous character, the Lord's behest dispelled the darkness of Israel through the knowledge of the One and True God, before whom the poorest beggar and the richest master can kneel alike, and whose supremacy was proclaimed to last from eternity to everlasting and extend to all the ends of the earth.

How since then religion kept pace with the changes and mutations of time, now progressing and now retrogressing, does not belong here to relate; but it is meet to say that Christianity, springing from the bosom of Judaism, governed by some of its laws and guided by some of its ethics, has become a powerful religion, and to those who had no divine religion previously, it has become a sublime creed. Yet, when we Jews are asked to become Christians, it behooves us to ascertain what advantage Christianity offers us over Judaism. That it is the predominating creed is but of temporal and material value; for spiritual conditions we must look deeper.

Our conceptions are formed by our faculties, visual, auditory and mental; what the eyes see and the ears hear the mind grasps and forms the ideas accordingly; and by it our manner and conduct are governed. What we then see

and hear of Christianity is by no means more conducive to human virtues than the old and tried Judaism; and when we contemplate the implacable schisms that rise between Christian and Christian, with the irreparable chasms dividing them, we cannot be impressed favorably enough to leave our more united ranks and join the other.

How inspiring it is to hear them preach and teach with sacred zeal and apparent earnestness the beautiful doctrine of the Mosaic dispensation (Lev. xix:18), "Love thy neighbor as thyself," and then see them hate each other with holy malignance! The Catholic anathematizing the Protestant, who in turn impugns Catholicism, with the numberless Christian denominations, with more or less aspersive differences looming up on all sides. Before they ask us, then, to join the ranks of Christianity, we say to them with the celebrated William Dean Howell, when he was asked to suggest what should be done to dispel the prejudice against the Jews: "*Christianize the Christians!*" This is good advice; for how many neglect to Christianize those Christians that know beyond that the Jews crucified Christ absolutely nothing, and waste their time in trying to convert the Jew?

Often we hear sermons preached that have not the least spark of Christianity in them, but are replete with sentiments evoking prejudice against the Jews, when Christianity would be better served if the preachers would confine themselves to precepts and doctrines that elevate Christianity rather than calumniate those that serve God in a different way.

Speaking of the existing prejudices against the Jews, Oliver Wendell Holmes said:

"I shared more or less the prevailing prejudices against the persecuted race. I used to read in my hymn-book—I hope I quote correctly—

"See what a living stone
The builders did refuse!

Yet God has built His church thereon
In spite of envious Jews."

"I grew up inheriting the traditional idea that they were a race lying under a curse for their obstinacy in refusing the gospel. Like other children of New England birth, I walked in the narrow path of exclusiveness. . . . In the nurseries of the old-fashioned Orthodoxy there was one religion in the world—one religion and a multitude of detestable, literally damnable impositions, believed in by uncounted millions—who were doomed to perdition for so believing. The Jews were the believers in one of these false religions. It had been true once, but was now a pernicious and abominable lie." He continues with becoming irony, and adds: "There are two virtues which Christians have found hard to exemplify in practice; these are modesty and civility. The founder of the Christian religion appeared among a people accustomed to look for a Messiah—a special messenger from heaven with an authoritative message. They were intimately acquainted with every expression having reference to this divine messenger. They had a religion of their own, about which Christianity agrees with Judaism in asserting that it was of divine origin. It is a serious fact, to which we do not give all the attention it deserves, that this divinely instructed people were not satisfied with the evidence that the young rabbi who came to overthrow their ancient church and found a new one was a supernatural being," etc. . . . "Instead of remembering," he continues further, "that they were entitled to form their own judgment of the teacher, as they had judged Hillel and other great instructors—Christians, as they called themselves—have insulted, calumniated, oppressed, abased, outraged 'the chosen race' during the long succession of centuries since the Jewish contemporaries of the founder of Christianity made up their minds that he did not meet the conditions re-

quired by the subject of the prediction of their scriptures. The course of argument against them is very briefly and effectively stated by Mr. Emerson:

"This was Jehovah come down out of heaven. I will kill you if you say he was a man." . . . Then he sagely says: "If the creeds of mankind would try to understand each other before attempting mutual extermination, they would be sure to *find a meaning in beliefs which are different from their own.* . . . The golden rule should govern us in dealing with those whom we call unbelievers, with heathens and all who do not accept our religious views. The Jews are with us a perpetual lesson to teach us modesty and civility. The religion we profess is not self evident. It did not convince the people to whom it was sent. We have no claim to take it for granted that we are all right and they are all wrong. And, therefore, in the midst of all triumphs of Christianity, it is well that the stately synagogue should lift its walls by the side of the aspiring cathedral, a perpetual reminder that there are many mansions in the Father's earthly house as well as in the heavenly one; that civilized humanity, longer in time and broader in space than any historical form of belief, is mightier than any one institution or organization it includes." With more such sublime logic and transcendent reason, he concludes:

"It is not to be expected that intimate relations will be established between Jewish and Christian communities until both become so far *rationalized and humanized* that their differences are comparatively unimportant. But already there is an evident approximation in the extreme left of what is called liberal Christianity and the representatives of modern Judaism. The life of a man like Sir Moses Montefiore reads a lesson from the Old Testament which might well have been inspired by the noblest teaching of the Christian gospels."—Over the Teacups, pp. 193-99.

To this flowing from the pen of a Christian I wish to offer no amendment, and if all Christians thought like this, this work would be superfluous; as it is, however, it must needs go forth and plead the cause of Israel. May God speed its mission!

WHICH IS THE BEST RELIGION?

“Religion! pure and heavenly guest,
Possessed of thee, I feel I'm blest!
Though every other hope depart,
Still may I clasp thee to my heart.”

Religion is a precious diadem—a gift from God to man, wherewith to perfect his morals and gauge his propensities. Why it was named religion may best be understood from the etymology of the word. It may either be derived from *relegere*, to gather, or collect again, or from *religare*, to bind fast. When we learn from Scriptures (Genesis xi., 1, etc.) what unanimity the family of man enjoyed, and find them afterwards scattered all over the habitable globe, possessed of minds of so many differences, and ideas so opposed to each other; worshiping idols of the most absurd forms and characters, each professing a creed more irrational than another, with no strength or feasibility in any to cement them together into a fraternal brotherhood, it becomes then apparent that religion was given to collect mankind again into one common brotherhood; to bind them fast into one human family, with the sublime idea that we have all but one Father and one God.

God gave religion to make mankind better and loftier; to inculcate in the human breast the noblest virtues and purest principles. Now, we ask, which is the religion that can do this best? The answer to this we find beautifully

expressed by the German poet, Lessing, when he makes a Friar say to a Jew :

"Nathan, you are a Christian! yes, by God,
You are a Christian—never was a better."

To which the Jew replies :

"Heaven bless us! What makes me to you a Christian,
Makes you to me a Jew."

This is a reply *multum in parvo*, so to say, for the religion one possesses is obtained by training and education. The one born from a Christian mother, raised, trained and educated by Christian parents, will grow up a Christian; while one born of a Jewish mother, raised, trained and educated by Jewish parents, will grow up a Jew. This is the rule; the exception is exceedingly rare. The names Jew and Christian are, I venture to say, but cognominal, invented and denominated by men. Moses never called the Israelites Jews, but they were called so after the Kingdom of Israel was divided into two, viz: Kingdom of Judah and Kingdom of Israel, and the followers of Judah were called Yehudim (Judaïtes, i. e., Jews), and neither did Jesus nor the apostles call the followers of Christianity Christians, but the Antiocheans called them so first (see Acts xi., 26); hence the names indicate nothing, and as to the efficacy, each makes men and women the noblest creatures of God. Each teaches to love God and our fellow man, and the one who hates his neighbor because he professes a different religion, is neither a Jew nor Christian; he is a bigot, a fanatic. The one who maligns or in any way wrongs his fellow man because of the difference in their religion, follows the dictates of neither creed, but is prompted by feelings most irreligious.

This, some will say, is true as far as its practicability is concerned; still there can be but one true religion. Why

can there be but one true religion? Is there but one true method to teach mathematics? Is there but one true method to teach astronomy? Is there but one true method to raise and train children? Each teacher may have a different process of solving the problem in mathematics, each teacher may have a different theory of explaining the movements and positions of the heavenly bodies, and their pupils become equally qualified in the knowledge of these sciences. Parents all have different ways and methods of raising and training children, yet the results are the same. Religion, too, is but a theory—a method to make mankind better and purer. For the sake of God religion is not necessary. His infinitude we cannot magnify; His power we cannot add to; His will we cannot enhance; His wisdom we cannot increase. We can do nothing to benefit God, but we need every means to teach us to do right; to prompt us to be just; to guide us on every path of virtue and morality. Which is the religion that holds these means? Again we will apply to Lessing and see how he illustrates this. His "Nathan the Wise" relates to Saladin that a father had a ring which possessed the charm of making the holder beloved before God and man, and this ring was a family relic to be left lineally to the most beloved child. This father had three sons whom he loved dearly, and loved them all equally; and it worried him long to which one he should leave this family relic, as he did not wish to slight any two, which had to be the case if he left it to one. He at last decided to have three rings made in place of this one and exactly like it, and when he felt that the time of his end approached he summoned his sons to his bedside—one at a time—and gave each a ring, with the admonition to keep it so that it should not menace the peace and hurt the feelings of the other two brothers, and he died. It was not long, however, before it became known to the brothers that each had a ring, and a

dispute arose between them as to which was the genuine one. Unable to settle this question among themselves, they applied to a judge to decide the matter; but how puzzled was he when each related to him the same story. Each claimed to have received his ring from his father on his dying bed, admitting at the same time that he was bidden not to grieve his brothers. "Do I understand you to say," the judge queried, "that the genuine ring can make the holder beloved before God and man?" They answered affirmatively. "Very well," continued the august judge, "let me see which of your rings possesses this virtue." They stood perplexed, one gazing at the other in silence, until the judge relieved them of their suspense by addressing them further: "Can you not see that you are deceived deceivers? The purpose of your wise father was undoubtedly not to make a difference between his children, as he loved you all equally well, and must have had three rings made alike so that each should have one. Gentleness, benevolence and forbearance are attributes to make one beloved before God and man, and feeling yourselves to be the recipients of your father's will in this ring, that itself should imbue you with these attributes and cease your strife and quarrel. His love for the other two diminishes not the love for each of you," and the brothers departed satisfied. These three rings are the three religions. Each religionist holds his creed as a gift from God—his heavenly Father; and what is the object of each of these religions? To make man and woman good, and useful members of the family of man; since, then, we find good men and women in every creed and every religion, is not every creed and every religion the true one to him who believes it with perfect faith? We certainly cannot believe that God is so unjust as to imbue one with the true religion and the other with the false religion, and hold ~~then~~ the false religionist accountable for his ignorance of the

true religion. The Lord would not open the eyes of one and strike the other with opacity, then punish him for his blindness. Nay, it was the Lord's will, as the prophet wrote, that a time would come "When all people will walk, each in the name of his God, and we will walk in the name of the Lord our God." (See Micah iv., 5.) In other words, each will follow the dictates of his religion without interfering with or derogating another. If the Lord wanted but one favorite people to be his children he would not have called Israel "*my first-born son*" (see Exod. iv., 22), which clearly indicates that he considered all others his children with Israel as the *first born*, or else he would have called them simply *my only son*, or *my son*, from which inferences could perhaps be drawn that he had chosen Israel exclusively and wanted no other sons; but God is too benignant to disown his creatures, even if they are as obscure as the people were in the time when Moses lived, when they were idolatrous and uncultured. This demonstrates the glorious truth that before God all are acceptable, whether their religion is fostered in a temple or synagogue, in a cathedral or mosque, in a gorgeous church or in an unpretentious little meeting-house, as long as they carry out the imports of religion, i. e., to collect, to bind fast, to cement the human family into fraternal relationship. As long, however, as the calumny is taught in churches and Sunday-schools that the Jews crucified the Saviour, so long become hatred and malice infused in the human breast, and vengeance with it. The tender little heart of a child becomes early impregnated with the idea that Jesus, the Loving Redeemer, was most cruelly and mercilessly dealt with by the Jews, and the feeling that creates will not leave them till their last breath expires. It naturally creates a sentiment of deep disgust or some repugnance for the people that crucified Christ—for the people that said, "his blood be upon us!"—which gives the ignorant

and the bigot, void of every human sympathy, license to hate, and maltreat if he can the crucifiers of the Saviour, notwithstanding that over eighteen hundred years have elapsed since the crucifixion took place; but thousands of years more will not wipe that out as long as it is fostered in their sacred and holy places. The descendants of the claimed crucifiers of Jesus will ever and ever be held accountable for the deeds their remote ancestors stand accused of. Would we hold a sheriff accountable for having taken a man's life lawfully sentenced to hang? Of course not; and yet Christians who claim that Jesus had to die by the will of God, hence the Jews, if they did crucify him (which I show in this work that they did not—see *Discrepancies*), were inspired by God, should they and all their posterity forever be held accountable, and be hated and despised forever? Would we Jews think of considering the Egyptian people guilty of tyranny forever because their ancient forefathers oppressed our ancestors? Or would we think of hating and harboring ill will in our breast toward all Christians because their antecessors have persecuted and maltreated our ancestors? "The soul of him that sinneth," says the Good Book, "shall die." Ezekiel xviii., 4. "The fathers shall not be put to death for their children, nor shall the children be put to death for their fathers; every man shall be put to death for his own sin." Deutr. xxiv., 16.

This is divine justice, accepted and embodied in all laws throughout the civilized world, and any law, rule or custom in conflict with this belongs to the barbarous ages and times.

It was never the will of God that man should hate and persecute man, no matter under what conditions, and the one that does persecute or oppress even a single individual has not the minutest idea of true religion in him.

The true religion must be that which ever inculcates into

the human breast love to God and to mankind in general, promulgating the sublime doctrine :

Let man to man a brother be,
A friend to all in need;
And dry the tears of all who weep,
Not asking for their creed.

DID CHRISTIANITY SUPERSEDE JUDAISM?

The Talmud relates a beautiful legend : When God created the two great luminaries, the sun and the moon, they were equally brilliant, but the moon, envious of the sheen of the sun, remonstrated. "Can there be two monarchs with one crown? Should a sun and a moon shine with equal radiance?" "No," replied God, "they should not, and because you find the fault, your light shall be diminished:" and she became the lesser light. This may not be applicable to Judaism and Christianity in general, but it is perfectly so to those who still hold that their, and only their religion, is the divinely authorized creed, and no other denomination can wear an equal crown with it. "How can there be two religions, both coming from God?" we may hear them ask; and indeed to such inquirers we may reply, Your religion is the lesser light, too small to be compared to the religion of broadness and reasonableness.

That Judaism is the mother of Christianity, none will dispute; but the question that will here engage our consideration is, *Did Christianity not supersede it?*

While Christianity was conceived in and born from the womb of Israel's creed, and has become the predominant religion, it does not follow that Judaism became extinct. The New Testament does most certainly not say so. Jesus was a Jew and had never renounced his religion, nor did he teach aught contrary to the laws of Moses and the precepts

of the prophets. "Think not," said he, "that I am come to destroy the law and the prophets; I am not come to destroy but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (see Mat. v., 17-18).

As Jesus was so wont to speak in parables, this is one of his parabolic expressions in which he wishes to convey the idea that, "till heaven and earth pass"—which will never be—the law of God, the law which Moses commanded neither to add to nor diminish ought from it (see Deuter iv., 2), shall not pass either, and that means it shall be never ceasing.

Some insist that Jesus referred here to the fulfillment of prophecy concerning himself as the Messiah, but that cannot be; for Jesus speaks here of the fulfillment of the law and not of prophecy. He says, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled." and continues: "Whosoever shall break one of these least commandments shall be called the least in the kingdom of heaven, but whosoever shall do and teach them the same shall be called great in heaven." From this it is visible how he upheld the law which is synonymous with commandment, but by no means with prophecy. Law is obligatory, prophecy is advisory; law is to be enacted, prophecy is an instruction, hence law can be violated, or broke, prophecy can only be disbelieved. Jesus accordingly meant what he spoke: "One jot or one tittle shall never pass from the law." This view is made still clearer where Jesus makes the law of Moses obligatory in unequivocal terms. He says:

"The Scribes and Pharisees sit in Moses' seat: All therefore whatsoever they bid you to observe, that observe and do: but do not ye after their work: for they say and do not." (Matthew xxiii., 2-3).

No matter then how he condemned the manner, conduct and dealing of the Scribes and Pharisees, the law of Moses

was still his ideal; whenever he was asked what to do to inherit eternal life (see Mat. xix., 16, Mark x., 19, Luke xviii., 20), Jew-like he would answer, "*Follow the commandments!*"

When a Scribe asked him which was the first commandment, he replied: "Hear, O Israel, the Lord our God is one" (see Mark xii., 29), in a verse that Jews recite in their prayers private and public to this very day.

We hear him say as he is accused of eating and associating with publicans and sinners instead of with Jews: "**They** that be whole need not the physician, but they that are sick; I am not come to call the righteous but sinners to repentance" (see Mat. ix., 12, 13, Mark ii., 17, Luke v., 31, 32).

Had Jesus intended to abrogate Judaism and substitute it with Christianity, he had to apprise the Jews of this; but considering them *whole* that needed no physician, *righteous* that needed him not to call them to repentance, is evidence that he considered their religion sufficient to make them what they were or ought to be.

As we see him observe the Jewish feasts (see Mat. xxvi., 17, Mark xiv., 12, Luke xxii., 8, 9, John vii., 8) and hear him teach Jewish doctrines, can we believe for a moment that he intended to formulate a religion to supersede the one he lived in and the one he urged to follow?

To believe in Jesus and to follow him did not necessitate to renounce the ancestral faith any more than if to-day an orthodox Jew would join a reformed Jewish congregation, or if a Catholic would become a Protestant.

We see this demonstrated in Paul's attitude. He espoused the cause of Jesus and called himself still a Jew and a Hebrew (see Acts xxi., 39, xxii., 3). He speaks with special pride as he writes to the Philippians, calling himself "*A Hebrew of the Hebrews*" (see Phil. iii., 5) and to the Corinthians he writes in reference to the Jews boastfully:

"Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I" (see 2 Corinth. xi., 22).

How scrupulously he observed the Jewish feasts we learn when on one occasion he is so anxious to go to Jerusalem to celebrate an approaching feast (see Acts xviii., 21).

We find him to circumcise Timotheus, a disciple (ib. xvi., 3), which, if Christianity had superseded Judaism, would have been a meaningless ceremony supplanted by baptism.

Even the dietary law seems to have been adhered to by the primitive Christians so tenaciously that Peter had to offer ample explanation when he was charged: "Thou wentest in to men uncircumcised, and didst eat with them" (see Acts xi., 3).

Paul, in particularizing the conditions under which to receive Gentiles into their fold, says: "We write to them that they abstain from pollution of idols, and from fornication, and from *things strangled* (just as commanded by Moses, Leviticus vii., 24), and from blood" (Acts xv., 20). This last clause is repeated several times in the laws of Moses (see Lev. iii., 17, xvii., 12, xix., 26, Deuter. xii., 16). Are these not all evidences that Christianity was Judaism in every particular except in the belief of Jesus as the Messiah? and that belief was not the same as it is to-day, but the same as the Jews believed a Messiah to be, a regent, establishing infinite peace. (See subject: "Unmessianic Messiahship.")

Damnation and condemnations were positively not hurled at those who did not accept the new doctrine, as we hear Paul speaking to the Jews with all his eloquence and zeal, and "Some believed the things which were spoken, and some believed not, and when they agreed not among themselves they departed," etc. (see Acts xxviii., 25), so differ-

ent from those dogmatists of to-day who teach the absolute salvation in Christ only, and damn and condemn all who believe not in Jesus as the Savior. All in all Christianity was never intended to be at variance with, much less inimical to Judaism, but probably aimed to be one of the sects* of Israelites.

That it was intended to be part and parcel of the religion of the Old Testament we judge from the fact that the New Testament did not embody all the laws necessary to guide the human propensities as it no doubt depended on the Old Testament to supply this want.

Paul, the mouthpiece of Christianity, says in his epistle to the Romans (x., 5, 6), "For Moses describes the righteousness which is of the law, that the man that doeth those things shall live by them (this has reference to Lev. xviii., 5); but the righteousness which is of faith speaketh on this wise, say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above)". This is evidence that the New Testament purported to teach the faith in Christ, but the law to guide life was still to be drawn from the wellspring of God's truth as chronicled in the Old Testament.

Faith is that part of religion that leads, so to say, the soul to heaven, but it is essentially necessary to have a law to live by, and to be guided by on earth; for this law the New Testament looked to the Old. John says (i., 17). "For the law was given by Moses, but grace and truth came by Jesus Christ," that is, according to his ideas, the new

*At this time there were three sects within the fold of Judaism: the Pharisees, the Sadducees and the Essenes. The Pharisees were the main party, believing the oral traditions to be as divine as the Scriptures; the Sadducees, on the other hand, discarded all unauthentic traditions and believed only in the Scriptures; the Essenes differed entirely from their other brethren both in manner and apparel, yet they were Jews, and even the Samaritans who accepted only the Pentateuch, called themselves Israelites.

doctrine was a complement of the old dispensation. He saw in it the grace and truth, but not the law, for that he still looked to the Mosaic teachings.

Paul observed the Mosaic law as we find in Acts xxi., 24, where the disciples say to him, "And they are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses," etc. "Do therefore this that we say to thee: We have four men which have a vow on them; then take and purify thyself with them," etc., "and all **may** know that these things whereof they were informed concerning thee are nothing; but that thou thyself also walkest orderly and keepest the law."

To fortify our position still more we will cite a few laws, of the many too numerous to chronicle, from the Old Testament of which not a trace is found in the New, and which belong to the truly religious life; and without the observance of them none can be truly religious: To help a poor brother (in faith) and help him sufficiently (see Deuter. xv., 8).

To help all irrespective of faith (ib., 11).

To help the stranger, the widow and the orphan (ib. xxiv., 17-21), and to help them in every way, shape, manner and form.

Not to oppress a stranger, a widow and orphans. (See Exod. xxii., 22.)

To lead stray cattle back to the owner (see Deuter. xxii., 1), and return to him all lost property unconditionally.

Even if the owner is an enemy, the same duty is made incumbent upon us (see Exod. xxiii., 4).

If an enemy's ass is laboring under too heavy a burden we must surely assist it (ib., 5).

Even to pay the wages of hirelings promptly, before the sun went down that day, must be observed (see Deuter. xxiv., 14, etc.); and hundreds of other laws—besides the ten

commandments without which Judaism and Christianity would not be divine—laws indispensable to a religious and moral life, which are laid down in the Old Testament and not a mention made of in the New, makes it evident that the New Testament was written as an appendix to the Old. Had the New Testament-religion been intended to supersede Judaism, that book would have had to contain all laws necessary for a religious and moral code without necessitating its followers to look to another source for the teachings of morals and virtues. Faith must be supported by good and noble deeds; without them faith is like a tree that bears no fruit, like a field that yields no produce. It is a glimmering light that instead of spreading a luminous ray impairs the eyesight; hence the New Testament-religion is only perfect with the laws, and their observance, laid down in the Old. "Oh, we do not dispute the authenticity and validity of the Old Testament laws, especially the ever-divine decalogue," says my Christian brother, "we only hold that the Messiah predicted in the Old Book has come and you received him not." As I will speak of this question more fully under the subject, "Discrepancies," we will only ask here, what has the Messiah brought you if you have still to look to the law book of the Jews for the means of moral teachings? A faith in prophecies so abstruse that the very owner of the book containing those prophecies cannot recognize their interpretation? On that which is clear and comprehensive, and sufficient to make man and woman good and noble in earthly life we agree; what we do not agree on is a theory of faith—a speculation in the hereafter, a state of which none has the remotest knowledge.

Let us then first perfect our men and women for earthly existence; let us first inculcate into the mind the knowledge which is clear and comprehensive, ere we can grasp the other, and for this the Old Testament is perfectly adaptable.

It contains laws, precepts and doctrines that climes and ages could not make obsolete. They are valid and useful to-day as they were four thousand years ago, and Judaism very reasonably and primarily teaches, that not the creed is the prime object in religion, but the deed.

That Christianity was never formed to be inimical to Judaism, the fact alone that it received life in the lap of that ancient creed will tell us. Will a daughter bear enmity to the mother that has begotten her? to the woman at whose breast she nursed and whose life blood runs in her veins, even if that mother would be of the humblest station? And if that daughter would rise to the highest position would she not raise up her mother too? would she not delight in placing her on the loftiest eminence even if their sentiments differed? This child, this daughter is Christianity. From the mother lap of Judaism she received life; from her she was begotten; her life-blood runs in her veins, and her breast nursed into life and existence the Master and Savior that Christians revere. Is it not then the sacred duty of a Christian to regard Judaism with deep respect? and true and good Christians do not violate this duty, except *so-called* Christians, bigots and fanatics. Christians the more enlightened they become and the higher they rise in culture and intelligence, the higher they raise the old mother Judaism. They comprehend, as we do, that both religions can be divine, if we make them so without diminishing the divineness of one or of the other.

Besides, Scripture says (see Isaiah ii., and Micah iv.) that the house of the God of Jacob shall at the "*last days*" stand on the highest eminence, where all people and nations shall flow to for instruction. It does not mean that they would give up their creed or religion; it only indicates that they would learn from and follow the example of the old mother creed, but mentions nothing about the old creed learning

from the new. The fact is realized in that all the propensities, the virtue and morality that Christians practice, are Old Testament prescriptions—teachings of the “house of the God of Jacob.”

This adds to the facts already elicited, the sublime truth, that Judaism needs not be the only and true religion; nor need Christianity supersede its parent creed. The aim of both is to acknowledge the true and living God as the Creator and Parent of mankind. Why not, then, be brothers—to love one another—to feel for one another? Why not engrave vividly into our conscience the sweet cognizance that—

God sure delights all human kind
Into one brotherhood to bind.

PROPHET AND PROPHECY.

The word prophet is of Greek origin, composed of *pro*, for, and *phetes*, to speak, and means literally to speak for another; hence the prophets in Scriptures were properly called so, as they generally spoke to the people of God, but the idea that they could and did foretell events and occurrences originated with superstitious interpreters, who went into all kinds of speculation as to the meaning of prophetic words. Whatever prophecy was literally fulfilled became so during the existence of the prophet that foretold it, as for instance in 1 Kings xvii., 1-7, where Elijah foretold that no dew nor rain shall descend until he shall have given the word; or ib. xx., 36, where it was foretold that a disobedient prophet should be met by a lion and be killed, both of which happened as predicted; or 2 Kings vii., 1-18, where the prophet Elisha foretells that “To-morrow about this time shall a measure of fine flour be sold for a shekel.” and it came

so, etc., but prophecies that encompassed an indefinite time were never literally realized. As to prophets, the Scriptures abound with them. Abraham was called a prophet; what did he ever prophesy in the sense of predicting- nothing; but as he must have enlightened the people around him and converted them to his monotheistic belief, which Scripture expresses as, "the souls he had gotten" (see Genesis xii., 5), the Lord called him a prophet, ib. xx., 7.

Aaron being a good speaker is called a prophet. When God sent Moses to Pharaoh and Moses complained that he was hard of speech, the Lord told him "Aaron shall be thy prophet" (Exod. vii., 1) i. e., thy spokesman.

When on one occasion the Israelites murmured, the spirit of God came upon the seventy elders, who together with Moses assembled the people outside of their camps and prophesied for them. Two men, Eldad and Medad, remained in the camp and prophesied to those that did not go outside the camp (see Numb. xi., 27).

What did the elders, and what did these two men prophesy? they must have undoubtedly spoken words of pacification, and it was called prophecy.

When Saul went out to look for his asses, on which occasion Samuel anointed him king over Israel, he met a company—a whole company?—of prophets, and as they prophesied, he too, began to prophesy with them (see 1 Samuel x., 11).

What can this mean else than that Saul, descending from humble parentage and was not known as a talented youth, now mingles with scholarly men he meets, and discourses readily on topics of law and knowledge in general, which was then called prophesying.

Miriam was called a prophetess, because she inspired the women of Israel to follow her in praise and song to Jehovah (see Exodus xv., 20).

Deborah was called a prophetess because she led Israel to victory (see Judges iv., 4, etc.), from which it seems that even noble deeds made one a prophet in those days. That was the parlance.

Moses was called a prophet whose like there never was (see Deuter xxxiv., 10), and yet he never foretold an event or an occurrence that came to pass literally. I say literally because some dogmatic bible interpreters always find something that suits their imagination to call prophecy and fulfilment, but the Lord would assuredly not intend to perplex us with prophecies of indefinite time ahead of their fulfilment. This question, however, is not new. We find in Ezekiel xii., 27, this same question raised, and the Lord said: "Son of man, behold, they of the house of Israel say, the vision that he seeth is for many days to come, and he prophesieth of the times that are far off," and God seeing that the question was proper, continued: "There shall none of my words be prolonged any more, but the words which I have spoken shall be done;" thus the foretelling prophecy was to be executed at once. Why can we not say the same? why can we not complain of the indefinite time that prophecy stretches out, till at last it will be fulfilled—fulfilled when we will be dead and gone?

If we read the prophecies of the prophets we learn that they are all of the nature of monition or of comfort; if these prophecies are for time to come they have no value whatever at the time they are spoken, and the prophet that can foresee the time when they would be needed, why should he not be able to see the exact time and make it known? and why not be able to describe the faults they are to correct exactly? or why not be able to describe events likewise and not in problematic language, left for the divines to interpret and to wrangle over? Why must we tax our mental organs with studying out how the *Shiloh* of Genesis xlix.,

10, means a Messiah that would appear 2,000 years later? Why must we be left in the dark in finding the rule laid down how to make the fifty-third chapter of Isaiah a prophecy that predicts an event of nearly eight hundred years later, when the language there clearly speaks in past and present tenses? Why must we not have a method to solve the mathematical problem of Daniel's seventy weeks of prophecy, to know the computation how to get to the exact time from then till the existence of Jesus of Nazareth?

Why should the minds of some be endowed with perspicacity to see clearly the many prophecies in the bible, to which the eyes of others are blinded with a veil of utmost uncertainty?

Why should so many ignorant and uneducated people comprehend the coming of Christ as the savior of mankind and believe in him and be saved, while many erudite scholars of vast honesty and deep earnestness seek in vain to reconcile the predictions with the interpretations and the constructions laid upon them and be condemned for unbelief?

Why must we be left in utter ignorance concerning the wise purpose of God in allowing the world to go on for four thousand years, during which His promise stands good that a savior *would* come to save mankind, instead of giving the Savior to the world *at once*; and when the Savior failed to accomplish the mission on his first coming a respite is granted to the wicked ones who did not receive him—for how many thousand years only God knows—until he shall have come a second time, meanwhile millions again die that are lost? And so could we continue asking questions that with reason could not be answered, but blind faith would reply, "God knows best why!" A mortal father would make the way clear to his children, explaining why these paths must be avoided and the others chosen, why ruin and ignominy awaits them yonder, and honor and fame *here*,

but the heavenly Father, the most merciful guardian, bids us to follow these paths and avoid the others blindly. In vain ask we the reason. God's reply is because "I want it so," and if one had erred in his uncertainty he is doomed without mercy! Can this be so? Will a long-suffering God and an All-good Father decree it so? Let us hear what He saith about it:

"As I live—I have no pleasure in the death of the wicked; but that the wicked turn from his ways and live" (Ezek. xxxiii., 11). Turn how? believe in the Savior? Let us again hear what the Lord saith:

"When the wicked man turneth away from his wickedness that he has committed, and *doeth* that which is *lawful* and *right*, he shall *save his soul alive*" (ib. xviii., 27). It is not the faith then that the Lord expects of man, but to *do* which is *lawful* and *right*. These are words unequivocally plain, that need no interpretation and no construction. This is prophecy in that sense where the prophet speaks for God; and all monitions, admonitions and exhortations which were intended to benefit the hearers or the readers of same were prophecies, useful and divine then, now and ever, all else of phantasmal character that had no meaning for the time when uttered but for time to come, how could they be binding on our credulousness to-day? Why they were uttered and written we cannot tell, unless we would be perfectly acquainted with the ideas, with the whims and fancies of both, the people and the prophets then living; then we would probably discover the allegorical characters of these pictures, drawn with such occultation; and then we could decide whether they were intended for prophecies or were mere declarations.

At present it behooves us but to say, that Scriptures abound with prophecies terse and clear that tend to bind us together into a human fraternity, without necessitating us to

speculate upon phrases and expressions some call prophecies, which have a tendency to disunite us, owing to their divergencies. Thus, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, Gen. xlix., 10," is claimed to be a prophecy by Jacob who was not even termed a prophet, and has reference to the Messiah; Jesus, having met the conditions required, is that Messiah. Notwithstanding that the above translation from the Hebrew is grammatically incorrect and can otherwise be explained to refute the claim, I will take it as it is and probe its prediction as fulfilled in Jesus. He was born 430 years too late and died nearly half a century too soon to meet the conditions; for the lawgiver departed from Judah in Zedekiah who was blinded and carried into captivity to Babylon (see ii. Kings xxv., 7); since when Israel never had a king of their own people any more thereafter, but had to submit to the laws of other kings, and that was 430 years before Jesus was born. The sceptre departed from Judah with the destruction of the second temple, when all books and records were destroyed and no Israelite could prove his identity thereafter, since which therefore Israel had no tribe and no sceptre, and this was nearly half a century after the death of Jesus (see for more on this subject in "Upropheesied Prophecies.")

Another important prophecy is brought before our knowledge from Isaiah vii., 14: * "Behold a virgin shall conceive, and bear a son, and call his name Immanuel." Again I will not dwell upon the incorrectness of the translation nor extend my argument any further than merely ask, who was this virgin? at what time was the child to be born, and for what purpose? and why was Jesus not called Immanuel if

*For interpretations, translations, and explanations on these and other prophecies, see Dr. I. M. Wise's "Defense of Judaism vs. Proselytizing Christianity."

this prophecy concerns him? Surely the Lord who himself speaks here to Ahaz, a wicked king, knew the time and place, when and where this was to happen, why did He withhold it? Again we are shown a prophecy in Isaiah ix., 6. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Translation wrong again, but take it as it is, what *government* was on the shoulder of Jesus? how was he *The Mighty God* and *The Everlasting Father*, when he himself prayed to God: "Father, if it be possible, let this cup pass from me, nevertheless, thy will, and not mine, be done" (see Mat. xxvi., 39, Mark xiv., 36, Luke xxii., 42); then again: "My God, My God, why hast thou forsaken me?" (see Mat. xxvii., 46, Mark xv., 34); then again: "Father, into thy hand I commend my spirit" (see Luke xxiii., 46); all of which tend to show that he was in need of the help of the *Great Father*, into whose hands he commends his spirit when he feels himself forsaken. How was he the Prince of Peace when he gives utterance to this language: "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matthew x., 34). This alone would suffice to call him the Prince of War, but he continues still worse: "For I am come to set a man at variance against his father," said he, "and the daughter against the mother, and the daughter-in-law against the mother-in-law" (see Mat. x., 35), just the reverse of the Messiah the Jews expected.

UNPROPHESED PROPHECIES.

It is a fact beyond dispute that the whole Scriptures contain not a single prophecy concerning the Messiah that needs no interpretation, yet those that refer indisputably to the messianic era bear the interpretation on their face, clear and

distinct; and every one can read and understand them without being a theologian, except that he will not find the name Messiah mentioned, as that name was ascribed to this high functionary by the rabbis. But Christian interpreters adduce prophecies alleging to foretell the Messiah in which there is not the merest inference to prove their allegation beyond dogmatic faith. At times the translations are incorrect, but whether this is due to the lack of knowledge of Hebrew grammar of the translators, or whether the errors were intentional to suit the interpretations better cannot be decided; but be this as it may, I will not even correct the translations, but show the inaptness of these prophecies as they are written; nor will I enter into a treatise of giving the proper meanings of these prophecies, as that has been done by able authors before (see Dr. I. M. Wise's "Defense of Judaism vs. Proselytizing Christianity"); besides, it matters little here what they mean, as long as they are not the alleged prophecies of the Messiah, and especially of the Messiahship of Jesus. Nor will I ransack the whole bible and produce all such distorted predictions, but cite only a few for example, to show the misapplications.

In Genesis xlix., 10, it says: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come,* and to him shall the gathering of the people be."

At the time this was spoken Judah and Israel was only a family, with no sceptre and no ruling power yet; nor was a sceptre and a kingdom of Israel spoken of before in the bible, how came Jacob to speak of it here in the sense the alleged prophecy indicates?

How came Jacob to speak of the departure of a sceptre before it was yet obtained? Judah himself could not have understood it. Then again, how came Jacob to call the Mes-

*I have shown before that Jesus was born 430 years too late and a half century too soon to meet these conditions

siah Shiloh, why not simply Messiah? And if, after all, this did refer to the Messiah, and Jesus was the Shiloh spoken of, to what people did Jacob refer to be gathering to him?

The people of Israel did not gather to him, of course, did he refer to all people in general? why, the Christians that gather to him at this late day are not numbering over one-fourth of the world's population; has this prediction come true? But let us continue to read the verses that follow this prediction. They say: "Binding his foal unto the vine, and his ass colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes.

"His eyes shall be red with wine, and his teeth white with milk."

To whom does this refer? to Shiloh or to Judah? If to Shiloh, he would indeed be a very undesirable Messiah, to have one who washes his very clothes in wine—in the blood of grapes—until his eyes shall be red with wine. In other words, he shall be a sot. If it means Judah, I thank heaven that it was never fulfilled, which is apparent from the fact that there is no drunkenness in Judah. "But, hold!" says my friend, "the eleventh and twelfth verses are not included in Jacob's prophecy; the tenth verse alone has that marked distinction." Where is that rule laid down? Who has a right to discriminate against the continuing of reading what belongs together? Surely there is but one step from the sublime to the ridiculous and that step is right here; if Jacob had any idea at all of prophecy, he must have prophesied all or nothing.

A very prominent prophecy is claimed in Isaiah vii., 14, but in order to understand it better we will cite with it the preceding verses 13 and 14. Here Isaiah says to the wicked King Ahaz: "Hear ye now, O house of David; it is a small thing to you to weary men, but will ye weary God also?"

Therefore, the Lord himself will give you a sign. Behold, a virgin shall conceive, and bear a son, and shall call his name *Immanuel*."

This is plainly spoken, *then*, to give a sign to the house of David, and not to all Israel, and not to take place over seven hundred years later. Who this woman was we will not discuss, but that my assertions are correct, I turn the page in the bible and read in the next chapter, viii., 2, 3, "And I took unto me faithful witnesses—and I went unto the prophetess and she conceived and bare a son; then saith the Lord, call him Maher-shal-al-hashbaz." Here the child spoken of must have been born without having waited centuries, and as we find the child grown into manhood, the prophet again speaks of him (ib., 8), "And he shall pass through Judah, he shall overflow and go over, he shall reach even to the neck, and the stretching out of his wings shall fill the breadth of thy land, O *Immanuel*."

In the face of this, can we find a prophecy concerning the Messiah, notwithstanding that *ha-almah*, the young woman, is translated into "a virgin?" Can we not distinctly see that it speaks of events then occurring with Immanuel then born?

In Isaiah ix., 6, we read: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace (its explanation is found in Prophets and Prophecies); but here, too, after we shall have asked what government rested upon the shoulder of Jesus, and we must reply, none, we will continue to read the verse that follows the passage of the alleged prediction, and it says: "Of the increase of his government and peace there shall be no end, upon the throne of David and upon his Kingdom, to order it, and to establish it with judgment and with justice, from *henceforth and forever*." The "increase of his government" dogmatists may

construe to suit their purpose, but the "*peace to which there shall be no end*" they cannot circumvent, for men have shed more blood on account of Jesus and his cause than was shed on account of any cause and religion. "That refers to the second coming of Christ," is offered as an argument, but that is contradicted by the words "*henceforth and forever.*" From the moment the decree went forth peace was to reign, and forever thereafter. Has this prediction come true?

One of the strongest points of argument is offered in the fifty-third chapter of Isaiah. There it is alleged that the suffering of Christ is foretold. The chapter reads:

"1. Who hath believed our report? and to whom is the arm of the Lord revealed?

"2. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is no beauty* that we should desire him.

"3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

"4. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

"5. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

"6. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

"7. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

"8. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

"9. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

"10. Yet it pleased the Lord to bruise him: he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand.

"11. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

"12. Therefore will I divide *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Here it is apparent that a report was imminent, and the prophet asks. "Who hath believed our report?" Not who will believe, not a report that will come to pass, but a report that hath passed already. He describes a suffering person in whom there was no comeliness or beauty. Jesus was known for rare comeliness.

Then we ask, Who are the "*we*" and the "*our*" in this chapter? Whose grief did he bear? Whose sorrows did he carry? For whose transgression was he wounded? And for whose iniquity bruised? These questions we ask because the Jews, for whom this book was written, did not recognize Jesus as the Messiah, and of others the prophet had not the remotest idea, or he would have said so; if, with all these questions, it alludes to those who did accept him, no matter if they were Jews or Gentiles, had it come to pass

that, "*with his stripes*" (Jesus was not lashed), his followers were healed, that is, they became pure and have no more sins—for the Lord hath laid on him the iniquities of all—or does it mean that they can now sin as much as they want, the suffering of this Messiah will take them all away?

That this is not quite reconcilable with the sufferings of Jesus is apparent from the fact that this sufferer was wounded, bruised, lashed to death, while Jesus was crucified to death. Surely in foretelling such important matter the prophet should have been more specific. This sufferer was taken from prison, and his grave was with the wicked and his death with the rich. Jesus was not in prison, and his grave was not with the wicked, for he was laid in a new sepulchre (see Mat. xxvii., 60; Mark xv., 46; Luke xxiii., 53; John xix., 41). And how was he with the rich in death? The rich were not crucified or otherwise put to death. All in all, the prophet speaks here of a past and not of a future event, and there is in all Scriptures no rule laid down whereby we can *change* the past or the present tenses into a future tense, or vice versa, if it suits us, and call it prophecy. Religion and reason both teach that the Lord is *immutable*; so must his word be *unchangeable*.

That the Messiah was to be divine, even one with God, is claimed from the sayings of Jeremiah: "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice on earth.

"In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby *he* shall be called, **THE LORD OUR RIGHTEOUSNESS.**" Jerem, xxiii., 5, 6.

The same prophet says again:

"In those days and at that time will I cause the branch of righteousness to grow up unto David: and he shall execute judgment and righteousness in the land.

"In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith *she* shall be called, THE LORD OUR RIGHTEOUSNESS," ib. xxxiii., 15, 16.

According to this the city shall be called *Lord our Righteousness* as well as the Messiah. Does it mean that both shall be gods? In that case, it should be Father, Son and Holy City.

If we would attempt to translate all Scripture names we would have gods without number. We would have *Eliab*, God of the Father; *Zuri Shaddai*, My Almighty rock; *Abijah*, God is my Father; *Adoniram*, High Lord; *Adonijah*, my Lord is God; *Elijah*, God the Lord, etc.

That the prophecy above was not fulfilled in Jesus is too apparent in the words it expresses: "In his days Judah shall be saved, and Israel shall dwell safely." How safely they have dwelt for centuries in all lands and all countries of Christian rule! And see how safely they still dwell at this age of enlightenment in Russia and Morocco! That *Lord*—if it is Jesus—of *Righteousness* has dealt very unrighteously with Israel; that *Prince of Peace* has given bitter strife to Judah! so contrary to divine prophecy.

We could fill pages more with such minconstrued prophecies, but these will suffice to show how inaptly Scripture passages are distorted and called prophecies concerning the Messiah, and how alleged prophecies are unpropheied.

"God's law is perfect, it converts
The soul in sin that lies;
God's testimony is most sure,
It makes the sinful wise.

"The statutes of the Lord are right;
They do rejoice the heart;
The Lord's command is pure, it doth
Light to the eyes impart.

"Unspotted is the fear of God,
Endure it doth forever;
The judgments of the Lord are true
And righteous altogether."

- Psalm xix., 7-9.

UNFULFILLED FULFILLMENTS.

It is beyond reasonable comprehension why such mistakes were made in the chronicling of fulfillments of prophecy concerning Jesus as recorded in New Testament. It is true, nevertheless, that not a single event shows in the life of Jesus a perfect fulfillment of his Messiahship.

Matthew wants his birth predicted by a prophet, which prophet he leaves to conjecture. He says:

"For thus it is written by the prophet; and thou Bethlehem in the land of Judah, are not the least among the princes of Judah; for out of thee shall come a governor that shall rule my people Israel" (Matt. ii., 6). This could only have been taken from Micah v., 2, but it bears the stamp of inaptness on its face. Jesus was not a governor, and surely did not rule Israel, who, as Christians themselves impute, did not receive him.

When Jesus was born, according to Matthew, an angel appeared to Joseph at night, advising him to flee with the child to Egypt, for Herod sought to kill it (Mat. ii., 14, 15), and, "He took the young child and his mother and departed into Egypt, and was there until the death of Herod: *that it might be fulfilled* which was spoken of the prophet (again he fails to name which prophet), saying Out of Egypt have I called my son." As none of the prophets said this in Scriptures, it is conclusively the most flagrant perversion. It must come from Hosea xi., 1, where it says: "When Israel was a child, then I loved him, and called my son out of Egypt."

How in the name of reason and honesty can this be made applicable to Jesus? Are these words not plainly and distinctly speaking of Israel? They can only be perverted, not even equivocated.

Matthew continues to relate that, "When Herod saw that

he was mocked of the wise men, he was exceedingly wroth, and sent forth and slew all children that were in Bethlehem and all the coast thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was *fulfilled* that which was spoken by Jeremy, the prophet, saying, In Ramah was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they were not" (ib: 16, 18).

This is in substance from Jeremiah xxxi., 15, but to show how absurd it is to connect this in any way with the story of Matthew, as regards Herod, we will continue where he stops, and read the whole and not only a part. It reads:

"Thus saith the Lord, refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, and they shall come again from the *land of the enemy*." Is this not plain and clear that Rachel weeps not for *slain* children, but for children—"because they were not"—not near her, not at home, but in captivity in the *land of the enemy*; and a consolation is offered her:

"Weep not, for they shall come again from the land of the enemy." It needs no lengthy argument to show that this did not refer to slain children; and Matthew therefore must have left out that part which evidently did not suit his fulfillment ideas.

How Matthew forces a fulfillment to call Jesus a Nazarene is really amusing. The passage he claims a prophecy is the grossest fictitiousness, as there is not the slightest trace of nor even a resemblance to such prophecy in the whole bible. He seems to make all movements of Jesus fulfillments of prophecies, and because Jesus happened to be awhile in Nazareth he fulfills a prophecy that makes him a Nazarene. Let us see the tenability of this fulfillment. He relates: "When Herod was dead, behold an angel of the Lord appeared to

Joseph, saying, arise and take the young child and his mother and go into the land of Israel, for they are dead* which sought the young child's life. And he arose and took the young child and its mother, and came into the land of Israel; but when he heard that Archelaus reigned in place of his father, Herod, he was afraid to go thither, notwithstanding being warned of God, he turned aside into the parts of Galilee. And he came and dwelt in the city called Nazareth, *that it might be fulfilled* which was spoken by the prophets (from this he would make it appear that all prophets predicted it), He shall be called a Nazarene," Matt. ii., 23.

If Joseph had not been afraid to stay in the land of Israel as he returned from Egypt, he would not have gone to Galilee, and would not have dwelt in Nazareth; hence, the name Nazarene is simply accidental. The fact is that there is but one passage in the Scriptures where a merest shadow of a similiarity to the word Nazarene is found, and that is in Judges xiii., 5, where an angel tells the wife of Menoah that she would have a son, and it should be "*a Nazarite to God, from his birth to the day of his death.*" If Matthew refers to this for a prophecy—as he cannot refer to anything or anywhere else in Scriptures—he is guilty of the grossest perversion. Here it speaks of the child of Menoah's wife, which "should be a *Nazarite to God*" (not a *Nazarene*) and that "from the time of his birth," not like Jesus, who sojourned in Nazareth several years *after his birth*. But even if we were inclined to believe Matthew, without referring to the Old Testament, there comes Luke and contradicts the whole story. He says: "And when the days of her (Mary's) purification, according to the law of Moses, were fulfilled, they brought him (Jesus) to Jerusalem, to present him to the Lord" (Luke ii., 22), and when the child grew up he was

*Matthew borrows this from Exodus iv., 19, where God says to Moses: "Go and return to Egypt; for all the men are dead which sought thy life."

brought there every year (ib., 41). According to this, he did not flee to and was not called out of Egypt. Whom shall we believe—Matthew or Luke?

Matthew (ii., 6) makes Jesus a Bethlehemite foretold by Micah (v., 2), where it says: "Thou Bethlehem . . . out of thee shall come forth unto me, that is to be ruler in Israel," etc. It does not say that this ruler should be born there only, but that "he shall come forth" from there. Jesus was born in Bethlehem by the merest accident, according to Luke's statement (see Luke ii.). His mother came there one day, and that night Jesus was born. The following night she fled with him to Egypt (see Matthew ii., 13); according to Luke she stayed there thirty days (see Luke ii., 22). Did this make Jesus a Bethlehemite? The one spoken of here was to be ruler in Israel. Was Jesus such? "This refers to his second coming," is offered as an argument, but in that prophecy it says: "This man shall be the peace, when the Assyrians shall come into our land," etc. The Assyrian government was overthrown 606 years before Jesus was born; hence this cannot refer to Jesus.

On one occasion, says Matthew, "Jesus cast out devils from many and healed all that were sick (Mat. viii., 17), *that it might be fulfilled* which was spoken by Esaias, the prophet, saying, himself took our infirmities and bore our sicknesses." Here Matthew perverts again. Isaiah (liii., 4) says: "He hath *borne* our grief and *carried* our sorrow," which cannot mean, under any interpretation, that he took them, but rather that he bore and carried them (i. e., suffered) for our sake, and not that he healed our sicknesses. (We spoke of this in "Unprophesied Prophecies.")

When Jesus, on one occasion, was asked for a sign, he said: "An evil and adulterous nation seeketh for a sign, but there shall no sign be given to it, but the sign of Jonas; for as Jonas was three days and three nights in the whale's

belly, so shall the son of man be three days and three nights in the heart of the earth" (Mat. xii., 38-40). Here, it is alleged, he had foretold his resurrection, but the time of his lying in the sepulchre does not tally with his prediction. He was crucified on Friday and laid in the sepulchre late on that day. Sunday morning he was there no more (see Mat. xxvii., xviii.; Mark xv., xvi.; Luke xxiii., xxiv.; John xix., xx.). He was accordingly in the heart of the earth but two nights, one day and a part of a day, and not three days and three nights, which leaves his prediction unfulfilled. The other evangelists say nothing of this.

The phrase, "*that it might be fulfilled*," is sometimes made use of at events so insignificant that a real fulfillment would be utterly meaningless.

"*That it might be fulfilled*," says again Matthew (xiii., 35), "which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." Even if a prophet had said this, what is there in it to be fulfilled? But this was not said by any prophet nor any Scripture writer with a view of foretelling some event. It was David who spoke in monitive terms: "Give ear, O my people, to my law; incline your ear to the words of my mouth."

"I will open my mouth in a parable (not parables); I will utter dark sayings of old, which we have heard and known, and our fathers have told us. We will not hide them from their children," etc. (Psalm lxxviii., 1, 2, 3). This is a simple declaration for the time being, except where it promises not to hide from the children that which the fathers have known and told them, instead of which we are left in utter darkness if Christology is true.

Matthew wants to find a fulfillment in the Judas story also, as he tells us (Mat. xxvii., 3, 10) that when Judas repented of his betrayal of his master, he brought back the money

he obtained therefor, but the chief priest would not take it, and he cast down the thirty pieces of silver he had received and went and hanged himself. "And the chief priests took the silver pieces, and said, it is not lawful for to put them into the treasury, because it is the price of blood.

"And they took counsel, and bought with them the potter's field to bury strangers in. Wherefore the field was called the field of blood unto this day."

"*Then was fulfilled* that which was spoken by Jeremy, the prophet, saying, and they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value."

Here is an error and a discrepancy. The error is that nowhere in Jeremiah can be found a passage that is similar to the above in the least form; and the discrepancy is that, in Zachariah (xi., 12, 13), there we do find something similar in words, but the subject of one is so far different from the other that the reader will at once see there was nothing prophesied and nothing to be fulfilled. Here is from Zachariah:

"xi., 7. And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

"8. Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.

"9. Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

"10. And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

"11: And it was broken in that day; and so the poor of the

flock that waited upon me knew that it *was* the word of the Lord.

"12. And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver.

"13. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the Lord.

"14. Then I cut asunder mine other staff, *even* Bands, that I might break the brotherhood between Judah and Israel."

What this all means does not concern our argument at all, and it is but necessary to say, in short, that here the Lord bids the shepherd to cast the goodly price to the potter, *above*, a traitor repents and casts the thirty pieces of silver before the priests.

Matthew's assertion, however, does not need our refutation, for the very Acts of the Apostles contradict him. It says in reference to Judas:

"Now this man *purchased a field with the reward of iniquity* (hence he did not cast it down before the priests); and, falling headlong, he burst asunder in the midst (hence did not hang himself) and all his bowels gushed out" (Act. i., 18). The writer of this furthermore says: "And it was known to all the dwellers of Jerusalem, insomuch as that field is called, in their proper tongue, Aceldamah, that is to say, the field of blood; for it is written in the book of Psalms: "Let his habitation be desolate," etc. (ib. 20, 21). According to this all the dwellers of Jerusalem knew it, and it is strange that Matthew did not know it. It is also strange that Matthew had to take prophecy to give it the same name as the writer of the Acts of Apostles gave it by means of quoting the book of Psalms. So much for the Judas story.

The Evangelists mention (see Mat. xxvii., 35; Mark xv.,

24; Luke xxiii., 34, and John xix., 23) that at the crucifixion the garments of Jesus were parted and lots cast upon, which Matthew, making a fulfilled prophecy again, relates thus:

"And they crucified him, and parted his garments, casting lots, *that it might be fulfilled* which was spoken by the prophet. They parted my garments among them, and upon my vesture did they cast lots."

Here Matthew simply distorts the passage in Psalm xii., 18. There David bemoans his lamentable position in a metaphorical language, and cries:

"They part (not parted) my garments among them, and cast lots upon my vesture," alluding to his enemies that haunted him like dogs, that would have devoured him like lions, that would have pierced his hands and feet, to disable him to flee from them and defend himself when the opportunity came; they would have divested him of the very garments he wore, and he prays: "But be thou not far from me, O Lord, O my strength, haste to help me."

"Deliver my soul from the sword, my darling from the power of the dog!" (ib. 19, 20). As Jesus did not lose his life by the sword he had no occasion to pray thus, hence Matthew had to omit that part. But that seems to be the rule and method the Evangelists adopted to extract prophecies and predictions from the bible. They quote a verse or passage disregarding the preceding and succeeding verses, passages or chapters if it suits their purpose.

We could positively take every prediction and every prophecy claimed as fulfilled in the New Testament and read the chapter or section it is quoted from wholly and integrally and show that none—not one prophecy became fulfilled; and so could every impartial reader not fettered by the chains of dogma, or obscured by unreasonable and groundless faith.

"Fond as we are, and justly fond of faith,
Reason, we grant demands our first regard;
The mother honour'd as the daughter dear—
Reason's the root, fair faith is but the flower."

UNMESSIANIC MESSIASHIP.

The idea that a Messiah had once to come originated with the Jews; that he did come and that Jesus of Nazareth was that Messiah, is now claimed by the Christians. Both opinions are based on *Faith* gained from inferences from Scripture passages and sayings; and, would that faith rest in the bosom of its holder peacefully, all wide discussions that have been waged would be needless and out of order, for none should in the least attempt to weaken the faith of another; but the faith of the Christian had so often menaced the peace and welfare of the Jew that reason has to step in and modify misconstructions and correct misinterpretations. It is not my aim to go over the ground that some scholars have gone over already, nor to exhaust an argument that cannot be exhausted, but to touch upon some points that will give the seeker after truth hints to search for himself and decide between reason and blind faith. With this understanding, let me state that Scriptures promise and prophecy no Messiah, but a great deliverer who would redeem Israel from all their sufferings and establish among nations and mankind in general a universal peace. He would be a mighty sovereign, a king who would reign with impartial justice and perfect righteousness, and banish all evil and wickedness. The rabbis gave him the name Messiah—in Hebrew *mashiach*, anointed, to indicate that as priests, kings and sometimes prophets were anointed by God's sanction, so would this great redeemer come as the messenger of God.

That this name was sometimes used in figurative terms, that is, one who was not actually anointed and was still called so, we learn from Isaiah xlv., 1, where Cyrus, King of Persia, is called God's (*mashiach*) anointed, which title he has merited by his benevolence and kindness to Israel; we can then well understand when the rabbis speak to the

people in their sufferings, comforting and consoling them: "God will send his anointed to deliver you from your troubles and effect your perfect freedom."

In Scriptures the times of this great and glorious epoch is designated as "*The Last Days*," and we find it pre-eminently described in Isaiah ii., 1-14. There it says:

"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above all the hills; and all nations shall flow to it.

"And many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of God from Jerusalem.

"And he shall judge among the nations and rebuke many people.

"And they shall beat their swords into plowshares, and their spears into pruning-hooks: Nation shall not lift up sword against nation, neither shall they learn war any more."

Micah repeats this almost verbatim (Micah iv., 1-3), and adds yet to it the following beautiful sentiment:

"And they shall sit every man under his vine and under his fig tree; and none shall make them afraid—for all the people will walk, every one in the name of his God, and we will walk in the name of the Lord our God forever and ever."

To what time or period may this "*last days*" have reference? Surely not to the last days of the existence of the world, for that will never be; for, should it ever be, the great peace so beautifully typified would have no value. If no world would exist, for whom would it be required? It

must therefore allude to the last days of godlessness or despotism and autocracy. Shall then a Messiah take charge of synagogues, mosques, cathedrals and churches? No! Scriptures say that the house of the God of Jacob will then be established and exalted to the highest eminence, which nations and people will recognize, for they will flow to it to be taught the ways of the God of Jacob. At this culmination of time swords will be destroyed and not needed, "for nation will not lift up sword against nation." None will be afraid of religious intolerance and religious prejudices and persecutions, "for every one will walk in the name of his God"—follow the dictates of his religion, "and we will walk in the name of the Lord our God"—following the dictates of our religion forever thereafter. Did Jesus bring about this state of affairs? Do the nations and people go to the house of the God of Jacob endeavoring to learn his ways? Why, just the contrary is the case. They want to convince us that we are wrong, and they are right, and we should learn from them. Do not nations fight the bloodiest wars with each other, and Christian nations at that? Can we not expect any day the heaviest clash of swords, so to speak, that was ever heard of? Does each and every one walk in the ways of his religion without disturbing his neighbor's religion? Why are missionaries sent out to convert others to their religion, so contrary to the prophecy we cited? Why do Christians denounce one another? Catholics hurl anathemas against Protestants, and Protestants condemn Catholics. Is this the perfect period of the Messianic times? Can we not see that the mission of Jesus, and his coming, can in no way be identified with this prophecy? Now we will see who was foretold to bring about this glorious epoch. Isaiah says:

"And there shall come forth a rod out of the stem of Jesse—and the spirit of the Lord shall be upon him, the

spirit of wisdom and understanding," etc. . . . "And with the breath of his lips he shall slay the wicked, and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them," etc. (see Isaiah xi., 1-10). In chapter lxxv., 25, he says, expressing the same sentiment:

"They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of God." This root of Jesse he declares to be the "*Ensign of the people*" which the Gentiles shall seek, and concludes, "*His rest shall be glorious.*"

Ezekiel describes this almost identically, but in somewhat different language and in less words. He says:

"I will set up one shepherd over them, and he shall feed them, even my servant David (who was the son of Jesse); he shall be their shepherd, and I, the Lord, will be their God.

"And I will make with them a covenant of peace, and I will cause the evil beasts to cease out of the land. . . . And they shall no more be a prey to the heathen, neither shall the beast of the land devour them, but they shall dwell safely and none shall make them afraid," etc. (Ezekiel xxxiv., 23-28.)

Every one acquainted with Scripture idioms and Scripture literature will understand that wherever David is mentioned, after he was no more, he is taken as a criterion, and all the kings were called the sons of David, except they were of different descent, and then even if they in the great future shall be righteous men are figuratively spoken of as the sons of David, from the root of Jesse. In such terms that deliverer is to be Israel's shepherd, who shall feed them—spiritually, of course—and otherwise govern their affairs amidst the most glorious peace, such peace before which sin and

wickedness shall vanish, and make all to dwell and rest in perfect safety.

The rabbis called this the messianic era; the Christians claim that Jesus was the Messiah; and yet, for more than nineteen centuries since he came the messianic peace failed to culminate. Wars become more and more bloody, battles more and more fierce; which fact cannot reconcile the Messiahship of Jesus with that of the deliverer foretold in Scriptures, and with the Messiah of the rabbis, who was to be but a mortal king, while Jesus is claimed to be divine.

The very idea that he was to be the "*Root of Jesse*," the descendant of David, which is agreed to by the Christians, contradicts this claim. If he was divine, begotten by the Holy Ghost, he could not have descended from man, consequently he was not the root of Jesse, hence not the foretold Messiah; if, on the other hand, he did descend from David, and was the fulfillment of prophecy, he was not divine, but human; thus, either one or the other character of Jesus must be abandoned. Which that shall be, either Faith or Reason must decide.

The coming of the Messiah shall be visible to all, and not be sought in inferences and interpretations, as we learn from Isaiah xl., 5.

"And the glory of the Lord shall be revealed, and *all flesh shall see it together*;" and also lii., 7, 8, "How beautiful upon the mountains are the feet of him who bringeth good tidings, that publisheth salvation; that saith unto Zion, thy God reigneth!

"Thy watchman shall lift up the voice; with the voice together shall they sing: *For they shall see eye to eye* when the Lord shall bring again Zion." Then he concludes with the sublime sentiment that does away with a belief in a tribal God, "*And all the ends of the earth shall see the salvation of our God.*"

Jeremiah, in speaking of this great epoch, calls it "The Last Covenant," and says:

"I will put my law (the law will not be abrogated, only the covenant will be new) in their inward parts and write it in their hearts; and I will be their God, and they shall be my people.

"And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me, from the least of them to the greatest, saith the Lord" (Jerem. xxxi., 33). If, then, this event has long past, how comes it that we still have to use our energies to show our neighbors the knowledge of God, and they try to show it to us, when all should know it? Let again Faith or Reason decide. (More of this in "Saviour and Salvation.")

That Israel shall never be annihilated the Scriptures are full with assurances, yet a few will suffice to show this:

"And I will direct their work in truth, and I will make an everlasting covenant with them.

"And their seed shall be known among the Gentiles, and their offspring among the people: All that see them shall acknowledge them, that they are the seed which the Lord hath blessed" (Isaiah lxi., 8, 9).

"And Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

"For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee" (Jerem. xxx., 10, 11).

"For I am the Lord, I change not; therefore, ye sons of Jacob are not consumed" (Malachi iii., 6). Whatever character, then, the Messiah shall have, Israel, according to the word of God, must stand and exist.

Furthermore, the Messiah was promised to the Jews, and the claim that he came to them and they did not receive him

cannot hold good, for everything, so Christians claim, had to be according to fulfillment of prophecy; this not finding prophecy in Scriptures is not a fulfillment, but a reproach on the will of God. He designed to redeem Israel and promised them a redeemer, but he could not accomplish his design, for the Jews, not receiving their redeemer, frustrated his will—as if any man could frustrate the will of God. The Lord, who was able to send his son into the world by an immaculate conception, and who could foresee that a Messiah would be needed, and permitted his prophets to foretell it, could not foresee that at the last moment he would not be accepted! He could not foresee that those needing redemption would not want to be redeemed.

Authentic history shows how readily the Jews accepted the impostor *Bar Cochba* (132 C. E.) when he offered himself as the Messiah, on the mere proof of his boldness and bravery, without looking to an immaculate conception, without asking for miracles, and without searching out his pedigree, until they found themselves deceived and deluded. As late as the seventeenth century we find them willing followers of the other false Messiah Sabbathai Zebi, until he, too, proved to be an impostor, but Jesus they did not accept—our Christian brethren claim—of course not, because he never offered himself to the Jews as the promised Messiah. (More on this in “Discrepancies.”)

Will the Messiah then come at all, and when? may be asked. This can be best answered if we understand what the functions of a Messiah shall be, and that is just what we have now explained. He shall be, as we have learned, a deliverer of people from suffering, tyranny and oppression. He shall bring about a most glorious peace, such that insures safety to all, and teach all to know God.

Now, *what* (I will not say *who*) can do this better than Knowledge, Enlightenment, Culture and Civilization? which

we will, very aptly, call here the "*Spirit of the Age*," or still better, the "*Spirit of Progress*." This is the spiritual Messiah that illumines the minds of the people, and prepares them to know the Lord better and better, by which darkness and superstition slowly but surely recede. As to a personal Messiah, any one that contributes toward bringing about the happy state of affairs just mentioned may with impunity be compared to a son of David, to a deliverer, as he helps to bring about the messianic time.

Those that accept this sublime truth have already the Messiah-spirit in their soul, and those that are yet in darkness—those that still cleave to blind faith, they will not see the Messiah until they are cured of this opacity; for a personal Messiah, a direct descendant of David, literally speaking, will never—can never come, and the spiritual one they are not in a condition to receive; hence the Messiah—the universal Messiah, accepted by one and all, will only come when the light of culture and civilization will shine so effulgently that it will permeate every human breast, and brighten up every human mind. That will plant the Messiah-spirit into every soul, and establish the cognizance among the entire human family, that from the rising unto the setting of the sun none but God will be glorified.

SAVIOR AND SALVATION.

No two words in the whole Scriptures have received at the hands of divines and expounders the prominence as the words *savior* and *salvation*, but neither have any two words been so misapplied and misconstrued. They have been made the pivots on which revolve the whole existence of the unexplored future. Soul, in Hebrew *nephesh*,* does not al-

*Neshamah would mean soul unequivocally, and this word is not found in the Bible connected with the Savior or salvation.

ways apply to the immortal soul, but more frequently to person. When it stands in conjunction with eating, working, stealing, swearing, etc., it clearly indicates person. Why may it not indicate the same when it is to be saved? It is but Christian dogma that discovered in it the theory of salvation for hereafter. Let us see an example how it will stand.

In the Old Testament David says in prayer :

"He shall spare the poor and needy, and he shall *save the soul* of the needy. He shall *redeem* their soul from deceit and violence" (Psalm lxxii., 13, 14).

Is it not proof apparent that David had no reference here to the world to come at all? He prayed for the redemption of the soul of the needy from deceit and violence, and surely there is neither deceit nor violence in the world hereafter, hence the prayer must have had undoubted reference to a present state of existence where deceit and violence are rife.

In the New Testament James speaks of it as follows: "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converted the sinner from the error of his way shall *save* a soul from *death*, and shall hide a multitude of *sins*" (James v., 19, 20). That this, too, does not refer to a life beyond is evident from the fact that he wrote this to his brethren in faith and not to unbelievers in Christ—the Savior—hence their faith could not have been alluded to as a means to save the soul, but the conversion to truth, which shall hide a *multitude of sins*; consequently it speaks of a moral and not literal death of the soul—a death on earth where sin must needs be hid; in the life above there is *no* sin. This theory is clear in Exekiel xviii., 27, where it says: "When the wicked turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive."

From the earliest date of Israel's conception of the divine word to the present day, *savior* and *salvation* were understood far differently from what dogmatic Christians construe and interpret them. Isaiah, the prophet of prophets, expresses the true meaning of them when he says:

"Drop down, ye heavens from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together" (Isaiah xlv., 8).

This is the keynote to religion, sublime and godly. Righteousness comes from above, but salvation springs from the earth; the two together make a healthy combination. The way of righteousness we are taught by heavenly religion, salvation we obtain by our manner and conduct, by our deeds and propensities. These are not mere speculations or ideas, but purely biblical doctrines.

When Moses led the Israelites from Egypt and they were standing before the Red Sea, he said to them:

"Fear ye not, stand still, and see the *salvation* of the Lord, which he will show you to-day" (Exod. xiv., 13).

Saul on one occasion says to Israel, after a victorious battle: "There shall not a man be put to death this day: for to-day the Lord hath brought *salvation* in Israel" (I. Sam. xi., 13).

When Saul threatened to slay Jonathan, the people pleaded in his behalf: "Shall Jonathan die, who has wrought this great *salvation* in Israel" (ib. xiv., 45).

When Saul threatened David's life Jonathan protested: "His works have been to thee-ward very good—for his sake the Lord wrought a great *salvation* to Israel" (ib. xix., 5). Israel always understood salvation as a material help in trouble and distress, and this salvation came through God, and also often through man.

Isaiah prays: "Be thou their arm every morning, our *salvation* also in time of trouble" (Isaiah xxxiii., 2).

Jeremiah pleads: "We have sinned against thee, O, the hope of Israel! the *savior* thereof in time of trouble" (Jerem. xiv., 8). The same prophet speaks consolingly: "It is even the time of Jacob's trouble. But he shall be *saved* out of it" (ib. xxx., 7).

Moses was the man who should and would have taught Israel the true meaning of salvation, if it had any beyond what the word unequivocally expresses; instead of that, he, too, speaks to the people: "Ye shall be *saved from the enemy*" (Numb. x., 9).

Samuel, too, says: "I will call on the Lord, who is worthy to be praised; so shall I be *saved from my enemies*" (II. Sam., xxii., 4). To demonstrate it clearly that salvation lay and lies in material strength, we will once more quote Isaiah: "We have a strong city; *salvation* will God appoint for walls and bulwarks" (Isaiah xxvi., 1); and: "Thou shalt call thy walls *Salvation* and thy gates praise" (ib. lx., 18).

Nehemiah speaks in unmistakable terms when he says: "And in the time of their trouble, when they cried unto thee, thou heardest them; and according to thy manifold mercies, thou gavest them saviors" (Nehem. ix., 27).

That the New Testament writers, who were Jews, with Jewish ideas, understood salvation in the same sense is apparent from the words of Jesus himself, which they chronicle.

When he anticipated his capture he prayed: "Now is my soul troubled; and what shall I say? Father, *save* me from this hour!" (John xii., 27). He did not say, Father, spare me from this hour, but *save* me, he said. Still more explicit do we find it where Jesus said to the blind man he restored to sight: "Thy faith hath *saved* thee" Luke xviii., 42); hence, a man was saved alive—saved from blindness and restored to sight; and thus could we cite passages after pas-

sages to demonstrate the fact that saving and salvation al-luded to material life, but if these will not suffice to do this, chapters and pages with the most glaring light illuminating them would not suffice.

To the reasoning mind this will satisfactorily demonstrate why the Jews recognize no other divine savior than God alone, and why they believe that everybody, be he Jew or be he a Gentile, can work out his own salvation.

But for the sake of argument, let us take it for granted that we must have a savior to save our souls. What then? Then we apply for information to our trusty friend—the friend for whom our fathers lived and died, who through all the mutations and vicissitudes in Israel's career and history was the faithful guide and guardian—Old Testament is his name, and in his words we are told repeatedly that besides God there is *no Redeemer and no Savior*.

All the writings of the prophets are replete with these doctrines, but if the words of God are accepted as true, we need not repeat passage after passage; this one record will suffice:

"A just God and a *savior*, there is *none* beside me. Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else.

"I have *sworn* by myself, the word is gone out of my mouth in righteousness, and *shall not return*" (Isaiah xlv., 21, 22). Give now the words savior and salvation any meaning you choose, and we find it in God. In Him can all be saved, and He gives us His binding assurance that He hath *sworn*—sworn by the holiest thing, himself—and this assurance "*shall not return*;" in other words, not be nullified. Now, if a man would make a promise under a solemn oath and then not fulfill his promise, would he not be a wretched perjurer, not worthy of the confidence of men any longer? Would then God violate His oath? Is not His

word, even without oath, more trustworthy than the words of the best and greatest of men? And yet it is claimed that God made a new dispensation, abolishing the old, regardless of what He hath sworn before. This claim is adduced from a prophecy which reads thus:

“Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah,” etc. “This shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put the law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people, and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me” (Jerem. xxxi., 31).

This does not indicate that the old creed had to make place to a new; it only promises to impress the existing law in the hearts of mankind so deeply that doubt shall disappear. *All shall know God.*

According to this it is meet to ask, who knows God properly, the Jews or the Christians? The Jews know him as One and indivisible; the Christians know him as a Trinity. Who is correct? “They shall teach no more every man his neighbor—saying, know the Lord,” says the prophecy, “for they all shall know me.” Why, then, has the Christian to teach the Jew to know God properly, and vice versa? Consequently this new covenant has not yet been made, and Christianity is nineteen hundred years too previous.

Besides, this covenant is promised to Judah and Israel, who were ever eager to enter into covenant with God. How comes it that others have the covenant?

If Israel did not want it the prophecy is false and shows that the prophet, though inspired and guided by God, did not foresee well; if, however, the prophecy is correct, we must

trust in the word of God and wait till the time will come when it *will be fulfilled*.

One fact we must bear in mind, that right here in this prophecy, interpret it as you will, no vicarious atonement is promised, but every man shall have the law in his "*inward parts*," every man shall have it "*written in his heart*." What law does this refer to? The law of the Romans? the law of the Persians? the law of the Egyptians? Why, we know that it means the law of God as given by Moses. The prophets and Israel recognized no other in Scriptures; and this law says:

"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin," Deuter. xxiv., 16, and Ezek. xviii., 20. (On this subject see "*Which Is the Best Religion?*")

To make the prophecy regarding the "*new covenant*" clearer, we will read the preceding verse to that prophecy, and there, too, this sentiment is expressed. It says:

"In those days they shall say no more the fathers have eaten sour grapes, and the children's teeth are set on edge; but every one shall die for his own iniquity" (Jerem. xxxi., 29, 30). Then he continues: "Behold, the days come, saith the Lord, that I will make a new covenant," etc. We must not divide the chapter, but read the passages as they come; then we will understand the subject before us more clearly; then we can see that according to that "*new covenant*" none was to die, or is to die, for others, but each and "*every one shall die for his own iniquity*."

The Lord gave Moses a vivid example of this doctrine when the Israelites have sinned with the golden calf. There Moses prayed:

"Oh, this people have sinned a great sin, and have made them gods of gold: yet, now, wilt thou forgive their sin!

If not, blot *me*, I pray thee, out of thy book which thou hast written" (Exodus xxxii. 31, 32); and the Lord said unto Moses:

"Whosoever hath sinned against me, him will I blot out" (ib. 33). The very prayer of Jesus, "Let this cup pass from me if possible," substantiates this, for had Jesus known that one had to die for the people, and that *he* was the one, he certainly would not have prayed thus; but he died for a cause, and not for a people, and he knew it, or else he would not have prayed as he did.

The necessity of a savior besides God would seem disparaging of the power of God, who was able to create this world, and has supremacy over all that exists, sustains and supports the universe. Should he not be able likewise to save the sinner's soul without instituting a sacrifice of one man to die for all? It would neither be in accordance with the mercy of God to wound and take the life of one for the sins of others, nor would it be perfect justice that the guilty sinner should escape punishment by the wounds and death of another.

God is powerful to save and forgive, but man, each and all, have to atone for their own transgression; in what way, in what manner the Lord will reward or punish us in life hereafter, or what the future state of existence is at all, we are in total ignorance of; and we only trust in the just and truthful God that He will not let wickedness and wrong go unpunished, and that virtue and goodness he will cause to stand pre-eminent over vice and corruption. But how and in what manner this will be brought about is known only to the God of omniscient wisdom alone.

It is then the highest duty of everybody to exert his best efforts to make himself as perfect as possible. His parents and his teachers may be his most faithful saviors, and salvation is best obtainable by receiving their faithful guidance

and instruction, and by following the directions of their monition and advice. Thus he will be a fit object for eternal life.

Salvation in general means to raise one to a loftier existence, to sublimer virtues and more perfect morals; but the existence beyond this existence is *called eternal* life, which we undoubtedly enter into without speculative preparations here; that is, without endeavoring to do good with a view of being rewarded in life hereafter, and without eschewing evil for fear we will be punished or have less reward. We must love God, hence his creatures, who are our neighbors, must receive our best considerations. We must be good for the sake of the goodness itself and for the love of Him who first taught mankind the virtue of goodness; and for the same reason must we avoid any deed that is wrong without the mercenary idea of a Savior and Salvation.

DISCREPANCIES.

That the Messiah was promised to the Jews Christians do not impugn, but they claim that when he did come they did not receive him. They also claim that the Jews crucified him; it now behooves us to look into the evidence they offer, and see whether their claim is tenable, and also whether the Jews were stubborn or erring for over eighteen hundred years in not turning to Jesus as the Messiah, as the Savior.

John says: "He (Jesus) came to his own, but his own received him not" (John i., 11), but beyond this there is not the merest record in the New Testament corroborative of this statement, except what Jesus himself very abstrusely said, and that is quoted from Psalm cxviii., 22, "The stone which the builders rejected has become the chief corner,"

which it is claimed means that Jesus, rejected by the builders, has become the chief of the corner. In what way the Jews can be called here the builders is hard to perceive, and in what way this would indicate that Jesus, the chief of the corner, means Messiah is certainly a puzzle; but we will not adduce our opinion from inferences; we will follow Jesus and establish a position based on facts as chronicled.

When Jesus made his first public appearance, what should have been his course to pursue? Should he not have gone first to Jerusalem and announce himself either to the high priest or to all the principal leaders of the Jews as the prophesied Messiah? But, some will say, time was not fulfilled yet, and he had to wait till all had to be fulfilled. Why did Jesus not say so? Why did he not communicate, at least, with the high priest and most learned of Jews, and tell them that he was the Messiah, but his time of fulfillment had not yet come? Instead of this, as he began to preach, he walked by the sea of Galilee among the fishermen, gathering followers and adherents along the seashore and along the river Jordan, visiting synagogues and preaching in them (see Mat. iv., 17-23; Mark i., 16-23; Luke iv., 14, 15).

As he preached in the synagogues did he say, or in any way hint, that he was the Messiah? He did not. He called upon the people: "Repent for the kingdom of heaven is at hand" (Mat. iv. 17). This was by no means a startling revelation to the Jews, as similar idioms were employed by Hebrew prophets before. Isaiah exhorts the people to praise *Jehovah* (see Isaiah xii., 1, 6) and reminds the perverts that: "The day of the Lord is at hand" (ib. xiii., 6).

Joel calls upon the people to repent, and exhorts them: "Alas for the day!—for the day of the Lord is at hand" (Joel i., 15; ii., 2, 12).

Zephaniah cries: "Before the day of the Lord's anger cometh upon you seek ye the Lord, all the meek of the earth"

(Zeph. ii., 2, 3). What, then, the prophets called the *day of God* Jesus termed it the *Kingdom of Heaven*; both are metaphoric phrases, with no indication whatever that Jesus conveyed the idea that he was the Messiah; it would rather signify that he wished to be understood that he preached, like the prophets of old did, Jewish doctrines. That many things are said of him in the gospels which we hardly believe that he said is evident from that he is made to say, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy" (see Mat. v., 43). He must have known that such a thing is nowhere said in the Old Testament. Why, Moses was teaching, "Love thy neighbor as thyself" (Lev. xix., 18); and whilst we cannot love an enemy, he still forbade us to hate him, or in any way to oppress him (see Exod. xxii., 21, xxiii., 9; Lev. xix., 33).

Even the Edomites, who did not permit Israel to pass through their territory, and the Egyptians who oppressed our forefathers he taught not to abhor (see Deutr. xxxiii., 7).

Not only must we not hate our enemies, but Moses made it incumbent upon us to aid and assist them in their need. He says: "If thou meet thy enemies' ox or ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, thou shalt surely help with him" (Exod. xxiii., 4, 5). We cannot believe that Jesus did not know these laws; if he did, and still said what Matthew above told us, he maliciously misrepresented Israel's law, and it would have been no wonder if the Jews would not have received him as the Messiah.

Jesus walked with and talked to the people freely.

Scribes and Pharisees occasionally went out to hear him, but he seemed to be disinclined to be as communicative with them as he was with his disciples and followers. To the Scribes and Pharisees he speaks in parables and leaves them

in darkness as to their meaning, but lucidly explains them to his disciples.

He roves through Galilee and Judea, till at last he reaches Jerusalem. He enters the temple, and—what then? Does he then announce himself the promised Messiah? Or does he in any way seek to have an understanding with the temple authorities concerning his high mission, and is rejected? Nothing of the kind. He directs his attention to the money changers and venders, he overturns their tables and scatters their money; which methinks very improbable. If there were any money changers and dealers, they must have been there by permission of the temple authorities; would they have submitted to an unauthoritative stranger? Would they have allowed him to scatter their money and be cast out themselves? But, be this as it may, we cannot find the slightest evidence, even if all be true, which would indicate that Jesus was the Messiah, offered to and rejected by the Jews.

After he had visited the temple as told above “he went into the city of Bethany” (Mat. xxi., 12-17), and visited thereafter the temple almost daily; yet he made never known his office and his mission to the proper authorities. Whatever other people said of him, and whatever other people called him, was merely hearsay, and from such evidence we could hardly adduce properly that “he came to his own; but his own received him not” meant that he came to the Jews and they rejected him.

That as a man and a scholar he was treated by the Jews with utmost cordiality and courtesy John himself admits, when he relates that the Scribes and Pharisees brought before him a woman who was caught in the very act of adultery that he may pass judgment upon her; and when he pronounced his sentence it was accepted with perfect submission (see John viii., 3-11); although this, too, is very im-

probable, for no cases could be tried by others but the authorized judges, and in the designated court rooms, but I cite this for the sake of argument and comparison.

Did not Jesus speak in words unmistakable when he replied to the imputation that he ate with publicans and sinners: "The whole need no physician, but the sick; I came not to call the righteous, but sinners, to repentance?" (Mat. ix., 11-13). Would it not have been the proper time to say, if John is correct, I came to you, but you received me not? Instead of which he says plainly and unequivocally:

"The whole need no physician, but the sick." In other words: Those that have a divine law—as you Jews have—need nobody to come and give you religion, but these poor heathens that are void of the knowledge of the true God, they need my ministration and enlightening instruction, and to them I came.

Not only was Jesus never offered to or rejected by the Jews as a Messiah, but the whole New Testament was not written with the intention of offering it to the Jews, or else it would have been written in Hebrew instead of Greek; for, notwithstanding that the language of the Romans, under whose rule Israel then lived, was Greek, the Jews nevertheless spoke best the Hebrew language, and their cult was exclusively Hebrew, as it is at this very day in Palestine.

As to the crucifixion, according to Mark it took place the third hour (see Mark xv., 14), but according to John it took place the sixth hour (see John xix., 14). Matthew, Mark and John have it at Golgotha (see Mat. xxvii., 33; Mark xv., 22; John xix., 17), while Luke has it at Calvary (see Luke xxiii., 33); now which is correct? According to Matthew (xxvii., 44) the two thieves reviled Jesus; according to Luke (xxiii., 39) only one reviled him, while the other rebuked the reviler.

We furthermore deem it discrepant that he was crucified

between two thieves, inasmuch as thieves were never known to be crucified according to Roman law; they were castigated and otherwise punished and fined, why should there have been an exception made at this time? Hence we suppose that the writer wished to relate a tragedy, and to enhance it had two thieves crucified, one at each side of Jesus.

To make the crucifixion probably still more thrilling, Jesus had to be betrayed by one of his disciples.

When we know how auspiciously he entered Jerusalem, with multitudes to strew branches and flowers in his path, shouting loud hosannas (see Mat. xxi., 8, 9; Mark xi., 9; Luke xix., 38; John xii., 13); and that he afterwards visited the temple almost daily, as he himself said: "I was daily with you in the temple and ye laid no hold on me" (see Mat. xxvi. 55; Luke xxii., 53), we can not see why it was necessary to have one of his disciples to betray him, or why to betray him at all. Must there not have been hundreds of others that knew him? even the Scribes and Pharisees themselves who often conversed with him must have known him; hence we conclude that to derogate the Jews a disciple by the name of Judas (the nearest name to Jehudi, a Jew) was chosen to betray him, with a kiss at that, in order to give the story more pathos. It conveys the idea that one Judas was capable to kiss his very master and betray him at the same time, as if one to betray another could not have simply pointed him out, or invent another signal whereby the captive should be recognized. The "Non-Sectarian" for September, 1895, page 416, speaks thus of the Judas affair: "It is just to remark, in passing, that Judas has been the victim of unspeakable nonsense. He may have been as bad as he is pictured, though that would argue a wretched ignorance of human nature on the part of Jesus, but he is not bad in the way that he is pictured. That he sold his Master, as a Roman general might sell a prisoner—sold him for a

few pieces of silver—would be the smallest, meanest treachery imaginable, had such a procedure been possible. The story was fastened upon Judas because the principle of it was so contemptibly mean, and the teller of the story had some reason for hating Judas. The story itself, however, is ridiculous to the point of imbecility. Judas did not have Jesus in keeping, he had no means of defending him or secreting him—how could he sell him? There was no possibility of anything like a betrayal, in the physical sense. A deserter can betray the keeper of a fortress by guiding the enemy to a secret entrance—Jesus was not in a fortress—his movements and whereabouts were open and known to everybody—he was not hiding nor trying to escape. It is beyond all reason that officers of the law, detectives needed to have the man pointed out who had been preaching in the temple every day, and about whom the entire city was in a furor of his discipleship.

It is quite likely that Judas “betrayed” Jesus exactly as Peter did—denied that he was one of the disciples, to save his own neck; and that, unlike Peter, he did not return to his discipleship.”

That the Jews had no law of their own to pass sentence on felons or criminals needs no remonstrance, and had they such law Jesus would not have been crucified, but stoned. Crucifixion was by no means permissible according to Jewish law, but stoning, burning, beheading or hanging were the modes of inflicting deaths upon offenders. Crucifixion would have been an offense in itself; it goes then to show that the Jews had neither right nor influence, for had they right themselves or the influence to demand the death sentence of a person, without sufficient proof that he was guilty, to be put to death, we have reason to believe that if Jesus had died at all he would have died another death.

Not having had the right to judge and to sentence a man,

how dared they to go out at night to Gethsemane as Matthew and Mark have it, or to the Mount of Olives as Luke says, or to the Brook Cedron as John relates (see Mat. xxvi., 36; Mark xiv., 32; Luke xxii., 39; John xviii., 1), and arrest Jesus as they did, without permission from the authorities? But the authorities did arrest him, which shows that the Jews had nothing to do with it.

If, on the other hand, they did have the right, what needed they to bring him before Pilate? But the words of Pilate to Jesus answers this amply. They tell us that the power was vested in him. He says: "Knowest thou not that I have the power to crucify, and have the power to release thee?" (John xix., 10). Yet he is made to say to the Jews: "Take ye him, and judge him according to your law" (ib. xviii., 31), but the Jews instead of availing themselves of the privilege, reply: "It is not lawful for us to put any man to death" (ib.) According to this statement, who crucified Jesus? Is it not plain evidence that the Romans did and the Jews had no hand in it at all?

That all this was written with anti-Jewish feeling is evident from the story that the chief priests, scribes, elders and pharisees are made to march the streets with the turbulent and boisterous mob. Even if these dignitaries were corrupt and debased they would still not have condescended to lower themselves thus so unnecessarily, and surely that was not necessary to do, since their intentions and purposes were accomplished in the halls of justice.

That these priests, however, were not as corrupt as they are made to appear is evident from that, when, as recorded, Judas repented himself and brought back to them the money he had received for betraying Jesus, they said: "It is not lawful for to put that money into the treasury, because it is the price of blood--and they bought with it the potter's field" (Mat. xxvii., 6, 7). We could hardly believe that

men who so scrupulously guarded the purity of the temple treasury as not to put money into it gained so lawlessly. could be so depraved as to put a man to death innocently.

But here too a discrepancy arises, probably for the purpose of doing away with that part which shows the piety of the priests, for the Acts of the Apostles contradict this very nicely. There we read :

"Now this man (Judas) purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out" (Acts i., 18). Which of the two accounts about Judas shall we believe? Did he cast the money down before the priests and hanged himself, or did he buy a field and got killed by falling? Do not Christians consider one as trustworthy as the other? Were they not both written under inspiration? If then one inspired writer can write something to contradict another inspired writer, why may not some other parts of his writing be contradictive also?

Another reason why the crucifixion may not have taken place at all is the fact that the first day of Passover never falls on Friday, for the reason that if the first day of Passover would happen on Friday *Hoshanah Rabbah*, or the seventh day of the Feast of Booths, would have to be on Saturday, the Jewish Sabbath, on which day it were forbidden to gather brook willows necessary for the ceremony on that day as prescribed by rabinnic law, hence the almanac system had been so arranged that the first day of the Passover never occurs on Friday, whilst the crucifixion has taken place on Friday, which was the first day of Passover. That is evident from the fact that Jesus and his disciples celebrated it the previous night according to Jewish customs, who celebrate their Sabbaths and feasts from eve to eve (see Lev. xxiii., 32, and for Passover Numb. xxviii., 16, 17).

That there was not a Jew—at least not an intelligent Jew—present at the crucifixion, we adduce from this :

“And about the ninth hour Jesus cried with a loud voice, saying : *Eli, Eli, lama sabachtani?* That is to say, My God, my God, why hast thou forsaken me?

“Some of them that stood there, when they heard that, said, This man calleth for Elias.” Mat. xxvii., 46, 47. Had there been a Jew present, he would have understood the language, for it was Hebrew, the language of the Jews, and would have corrected the misapprehension ; as it is, we have reason to believe that there was not a Jew there near enough to hear it, and if Jesus was crucified at all he was so by the Romans, at the instigation of the Romans, and according to the usage of the Romans. They regarded him politically as dangerous to their dynasty when they heard a mob shouting : “Hail, King of the Jews !”—although the shouters were anything but Jews—and they decided to put him out of the way. To the Jews he was neither hurtful, nor in their way.

This is easily understood when we learn that Herod sought to kill Jesus when a child (see Mat. ii., 13), and Joseph took him to Egypt and kept him there until Herod died, then he returned to the land of Israel (ib. 20), as Matthew relates, “But when he heard that Archelaus reigned in Judea in place of his father Herod, he was (still) afraid to go thither, notwithstanding being warned of God in dream, he turned aside into the parts of Galilee” (ib. 22). According to this it is apparent that the life of Jesus was in imminent danger of being killed—not by Jews but by the rulers, who at last seem to have succeeded in crucifying him.

It is certain that Pilate was not friendly disposed to the Jews,* and had shown that when writing the superscription on the cross : “*This is the King of the Jews!*”

*This assertion is corroborated by Josephus. *Antiqu. of the Jews*, B. xviii. Chap. iii.

He well knew that nothing was more offensive to the Jews than to call the crucified one their King; and they protested against it, but Pilate abruptly answered, "What I have written I have written" (see John xix., 22). It can hardly be believed then that he would have acceded to the demands of the Jews to crucify Jesus without cause—and a cause such that would have been in conformity with the Roman law—had it not been his own desire, or the will of the government.

This is not conjecture or speculation, but manifest truth as chronicled in the New Testament; not simple faith but plain reason. Some, of course, prefer faith—blind faith—to the sublimest reason, as Moore has it:

"Faith, fanatic faith, once wedded fast
To some dear falsehood, hugs it to the last."

But those who prefer transcendent reason to obscure faith—those that earnestly and honestly seek the light of culture and enlightenment in religion, as in all other matters, will hail the words of the Jewish sage—Dr. I. M. Wise—as a sweet monition, as he sets them to melody and song:

"To light and truth devote thy life,
Let virtue reign and banish strife;
Let God alone the scepter sway.
And sing his praise fore'er and aye."

GOD IS UNCHANGEABLE.

From the preceding pages we perceive that Judaism still exists, lives and prospers, and evidently so by the will and aid of God. To believe in Judaism therefore, one must needs believe in the one, sole and indivisible God, who speaks in terms unmistakable: "I am the Lord thy God . . . thou shalt have no other gods besides me" (Exod. xx., 2 and Dtr. v., 7).

His prophets, the messengers and bearers of His word and of sublime truth, convey to us His assurance that He is the only God, and that He would not give His glory to another (see Isaiah xlii., and ib. xlviii., 11) ; neither does He ever change (see Malachi iii., 6) ; yet our Christian brother tells us that He is not *one* but *three in one*.

Did the prophets deceive us, or did the Lord rescind His assurances and did give Jesus His glory, and did change from Unity to Tri-unity? "Oh, no!" replies my Christian brother, "God gave not His glory to another, nor did He change, but Jesus and God are one and the same; they were so from the very beginning, and the ancient scribes and prophets knew it, and wrote of it, but we must search for and understand their writing." But since these writings are so ambiguous that we can not see them as Christians do, we must not allow to be called blind and stubborn, but show them that *we* see with *reason*, while *they* merely see with *faith*; and where faith steps in blindly, reason must step out.

Is it possible that our ancient scribes and prophets knew the trinity doctrine, yet did not speak of it in unmistakable language? Why did they hide these thoughts in phraseologies that divines have to wrangle over? Were they afraid to come out with God's truth? We hardly believe so. These men were bold and dauntless, rebuking princes and kings without fear or favor. They certainly promulgated truth as they understood it, and we understand them just as they spoke. So did primitive Christians. They were Jews, like were New Testament writers, who wrote with Jewish ideas; but later Christians put constructions upon constructions, distorting passage after passage, making faith the substitute of reason, until they have so educated up the adherents to the church that to modern Christians it is quite natural to believe as they do.

Let us see whether this assertion is correct. Paul, who is the rampart of Christianity, always makes God and Jesus Christ two different objects. In writing his epistles he invariably begins with: "Grace to you and peace, from God our Father, *and from* the Lord Jesus Christ" (see Rom. i., 7; I. Corint. i., 3; II. Corint. i., 3; Galat. i., 3; Ephes. i., 2; Philip. i., 2; Colos. i., 2; I. Thesal. i., 1; II. Thesal. i., 2; I. Tim. i., 2; II. Tim. i., 2, and Philem. i., 3).

Peter, the rock on which the church is built, makes use of the same expression (see II. Peter i., 2). John, too, writes the same way (see I. John i., 3, II. John i., 3); and Jude also (see Jude i., 4), from which it is apparent that they had not the least idea to make a god of Jesus; or else they would not have inserted the words "*and from*" in the above phrase. They would have written, "Grace to you and peace, from God our Father, the Lord Jesus Christ." As it is, it is quite evident that they believed as other Jews did, except that they followed Jesus and his sect, which other Jews did not.

According to Jewish doctrine it is impious and sacrilegious to raise a man to godhead, and just so to reduce God to the state of man. Paul speaks of Jesus indubitably as a man "a little lower than angels" (see Hebr. ii., 9). He declares explicitly:

"There is one God, and one mediator between God and man, the man Christ Jesus" (I. Tim. ii., 5). Again he says referring to Jesus:

"This man was counted worthy of more glory than Moses" (Hebr. iii., 3). Still again he says:

"This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God" (ib. x., 12).

Thus he not only calls him man but makes him a distinct individual from God, who sits at God's right hand. He repeats this idea, as he writes to the Colossians:

"Seek those things which are above, where Christ sitteth on the right hand of God" (Colos, iii., 1). To the Romans he writes:

"It is Christ that died, yea, rather that is risen again, who is even at the right hand of God" (Rom. viii., 34).

Mark says: "After the Lord (Jesus) had spoken unto them he was received up into heaven and sat on the right hand of God" (Mark xvi., 19). Luke says: "Hereafter shall the son of man sit on the right hand of God," Luke xxii., 69. Peter says: "Jesus Christ, who is gone into heaven, and is on the right hand of God," I. Peter iii., 22. This is sufficient to prove that ancient Christians believed Jesus to be a man worthy to sit at the right hand of God, wherefore they have even discovered in Psalm cx., 1, a prophecy, as it reads: "Sit thou at my right hand," etc. Jesus sitting at the right hand of God, as New Testament declares, is it reasonable to believe that he is the same with God? Can one sit at his own right hand? Reason says no! If, then, my assertion is not in accordance with Christian doctrines the New Testament is at fault, for I resort to no constructions and seek no refuge in inferences, but quote words and passages, verbatim et literatim. If on the other hand New Testament is a God-inspired work, chronicling events and sayings faithful and correct, Christians have no authority to confound Jesus with God.

He is simply called in the New Testament a mediator and advocate between men and God (see I. Timothy ii., 5; Hebr. xii., 24; I. John ii., 1), and not God himself.

The words and actions of Jesus himself never indicated that he was anything but a man. He prayed like a man, and very devoutly so (see Mat. xxvi., 39-44; Mark xiv., 35-40; Luke xxii., 41-46; John xvii.). See how despondently he prays on the cross: "My God, my God, why hast thou forsaken me!" so manlike!

He says it himself that he came not to do his own will, but the will of his Father who sent him (see John vi., 38, and ib. xvii., 8, 21). If he says occasionally that the Father is in him and he and the Father were one, it may be a metaphoric expression he makes use of, to indicate that God is in him and he does the will of God; he says it nevertheless plainly: "Verily, verily, I say unto you the Son can do nothing of himself, but what he seeth the Father do," etc. (John v., 19). He speaks still plainer when he is asked: "Good master, what good thing shall I do to inherit eternal life?" and he says: "Why callest thou me good? There is none good but one, that is God" (Mat. xix., 16, 17). Surely he would not have said this had he been identical with God, or in any way felt that he was.

He goes to John to be baptized (see Mat. iii., 3). Needs a god the baptism of man?

He is carried by the devil into the wilderness to tempt him, and after forty days fasting he is a-hungred (see Mat. iv., 1-10, and Luke iv., 1-10). Has a devil the power over a god and dare to tempt him? and would a god be a-hungred? "Certainly not, but this has another meaning," may some say; but what right has one more than another to put constructions on this, or on any part of bible? Language must speak for itself, and must be understood by all alike, by Jews or Gentiles.

Further proof that Jesus considered himself a man we find in the words ascribed to him after his resurrection. He tells Mary, "Go to my brethren and tell them I ascend unto my Father and your Father, unto my God and your God" (John xx., 17). Can any language be plainer and more unambiguous, showing that he called men his brethren, whose Father was his Father, and whose God was his God? Hence he was by his own acknowledgment a man like other

men; and it is obviously true that he was made a god by the invention of later and not primitive Christians.

But our attention is called to the miracles that he performed. He healed the sick; he raised the dead; he changed water into wine; he fed two thousand with two fishes; he walked on the water; and this ought to satisfy us that he was divine.

Miracles, however, prove nothing to the reasoning mind; especially to Jews who are warned against miracle-performing prophets in no ambiguous terms.

"If there arise among you a prophet," says the Lord to Israel through Moses, "or a dreamer of dreams, and giveth a sign or a wonder, and the sign or wonder come to pass whereof he spake unto thee saying: Let us go after other gods which thou hast not known, and let us serve them; thou shalt not harken unto that prophet" (Deutr. xiii., 1-3). There comes then our Christian brother and wants us to believe in a man-god—a god Israel had never known. He wants us to serve this god, to worship him as a god; miracles *must not, cannot*, will not be proof. Jesus cannot be God. *The Lord alone is God, and none else!*

Even if we take it for granted that Jesus performed miracles, there were others in Scripture times that performed miracles.

The whole career of Moses was a chain of miracles, from the time he brought the plagues upon the Egyptians almost to his dying hour.

He leads the Israelites with a pillar of cloud by day and a pillar of fire by night (see Exod. xiii., 20). He guides them through the Red Sea dry while the pursuers drown (ib. xiv., 21-29). He makes the undrinkable, bitter water palatable (ib. xv., 23-25). He brings down quails and manna from heaven (ib. xvi., 13-24). He strikes the rock with his staff and water comes flowing (see Exodus xvii., 5-7). He

makes a serpent of brass, and the serpent-bitten people that looked up to it were healed (ib., Numb. xxi., 9), and performs other miracles.

Joshua makes Israel cross the Jordan dry (see Josh. iii., 16-17), and makes the walls and fortifications of Jericho fall by the mere sound of trumpets (ib. vi., 20). The sun and moon stand still at his command (ib. x., 12-13).

Samuel causes the rain to descend from the skies (see I. Sam. xii., 18, etc.), A mere woman of Endor had the skill to bring Samuel out of his grave and speak to Saul (ib. xxviii., 7-14).

Elijah foretells a drought that came as predicted. He is fed miraculously by ravens; he makes a barrel of meal and a cruise of oil last indefinitely during a famine; he brings to life a dead child (I. Kings xvii.).

He calls down fire from heaven that burns men that want to capture and do him bodily harm (see II. Kings i., 10, etc.). He smites the water with his mantle (so did Elisha) and crosses it dry (ib. ii., 8); he flies to heaven alive (ib. ii.).

Elisha makes the poisonous water wholesome (ib. 21); he brings to life a dead child; he makes a poor woman fill with oil from one cruise all the vessels she could obtain; he heals Naaman of leprosy (ib. iv., v.); he makes an ax swim on the water; causes the Syrians to be struck blind (ib. vi., 6-18); yet none of these men claimed to be anything but men.

Why should it have been necessary for God to divide himself and then be reunited into one? Could not a god who created the universe and all that is therein accomplish any purpose without taking a part of himself and calling it his son, send it to this world to suffering, torture and death, and then integrate himself again? In vain will the answer be, "It hath pleased the Lord to do so," "He knows it best and we cannot ascertain his purpose," etc., etc. We know that

the Lord would not allow such important matter to be concealed in abstruse language, when he speaks plainly and distinctly as he calls himself "*God, and none else beside him.*" *He is indivisible and one! So he was, so he is, and so he will be and remain to all eternities.*

God was proclaimed the mighty King,
The Power, the Most High;
To Him all men and angels sing
Due praise on earth and sky.
He was, will be, as now He reigns,
Immutably Supreme;
His hand the universe sustains,
He only can redeem.

He is the one beyond compare,
For who can equal God,
Who was, who is, and will be e'er?
No man on natal sod;
Nor even in the skies above,
In spheres most lofty; none
Can be like God, the God of love,
The God alone—the One!

APPENDIX.

DO DEVIL AND HELL, EXIST?

The Hebrew language has no words for devil and hell, hence they are not found in the Old Testament. Translators have suited themselves to the words, and constant application in the pulpit and Sunday schools has so impregnated the minds of the people that, without considering the feasibility and reasonableness, believed, and some still believe, with certainty that there is a devil and there must be a hell. To find the faintest description of them we will in vain search all authentic books, the bible included. Mythology it is that gives profuse illustrations of them. There we see the picture of Charon as he receives the candidates for admission into hell. Terrible monsters guard the entrance, so that only those can enter who are duly admitted; for all cannot enter when they will. Only those whose bodies are buried when they die can go to hell; the unburied wander about the shores for one hundred years, and then are carried over. Virgil portrays it thus:

"Just in the gate, and in the jaws of hell,
 Revengeful Care and sullen Sorrow dwell;
 And pale Disease and repining Age,
 Want, Fear, and Famine's unresisted rage.
 Here Toil and Death and Death's half-brother Sleep
 Forms terrible to view, their sentry keep.
 With anxious pleasures of a guilty mind,
 Keep Fraud before and open force behind;
 The Furies' iron beds, and Strife that shakes
 Her hissing tresses and unfolds her snakes."

This is the entrance to that terrible place where the brim-stony fire burns eternally and forever.

Charon is the ferryman that navigates on Lake Avernus—a lake unnavigable by any human being, for its vapors as they rise are so poisonous that no birds can fly over it alive, but fall down dead in their flight. This ferryman of hell is an old, decrepit, long-bearded fellow, whose eyes are aglow with fire and whose obscene attire is bound by a girdle foul with filth and grease.

We are told that hell is beneath, just as heaven is above; but we would in vain ransack the bowels of the earth to find the place. We know most certainly that if we had the facilities to bore a hole through the centre of the earth until we came to open space again that we would drop down on China. We would perhaps pass on our descent ores, metals, minerals and fluids, cold and warm, but hell would nowhere be encountered. Where, then, is that horrible place, if it is not above, and below it cannot be? Before we should attempt to make deep search for it, we could ask: Must there necessarily be a hell? Could not theologians preach the finest sermons and promulgate the sublimest precepts and doctrines without the devil and hell theory? Intelligent parents would consider it fallacious to teach a child to fear a boogaboo; why must we, then, in this age of culture and enlightenment have devil and hell to terrify men and women of high minds and pure sentiments in order to keep them from committing sins and wickedness?

Religion pure and divine needs not proffer Heaven and Paradise as a bribe to do good, nor hold out Hell and Hades to frighten us away from evil propensities. The love of God and neighbor must inspire us to these virtues and attributes.

"That is all very good doctrine as far as it goes," will some say, "yet the fact that there is a hell cannot be surmounted!" And the logic they apply is obvious: "Everything has an extreme opposite," they argue. "There is a torrid zone and there is a frigid zone; a north pole and a south pole: just so is there a God, and there are angels of infinite benigance and absolute love and kindness, with a Satan and demons of endless malignance, and deep hatefulness and cruelty; and just so is there a heaven of eternal bliss and great delight, and a hell of everlasting torture and terrible punishment." This logic, however, methinks not very sound, for if everything must have an extreme opposite, hell being an awfully hot place—hot enough to roast, fry and burn the bodies of poor sinners—heaven must be the extreme opposite, so cold that the saints must be freezing. What would be the difference in the torture of roasting and freezing?

There are a thousand and one other matters wherewith we could employ our energies in moulding and shaping the morals and virtues of mankind without polluting religiosities with the hell theory.

"Unstained thoughts do seldom dream on evil." Train the thoughts of the child to create pure sentiments and it will grow up to manhood and womanhood with minds noble and true.

Criminals are the most superstitious people, and, with but rare exceptions, are the strongest believers in devil and hell; yet they are debased and degraded, corrupt and vicious. Next may be classed the ignorant and uneducated. If we

could guide them, and make them better and purer—if *we could*—with the doctrines of devil and hell, we would probably be willing to sacrifice reason to obscurity; but when it comes to the inculcation of religion into the minds of a cultured, refined, enlightened and intelligent people, hell need *not* exist. Pure men and women cannot benefit by such terrible doctrines—by such modes of blind faith.

“For modes of faith let graceless zealots fight;
His can’t be wrong whose life is in the right.”

And the devil and hell theory is certainly but a mode of faith, embodied neither in revealed nor in natural religion.

Dryden beautifully says:

“Revealed Religion first informed thy sight,
And reason saw not, till Faith sprung the light,
Hence all thy natural worship takes the source;
’Tis Revelation that thou thinkst discourse.
Else how comest thou to see these truths so clear,
Which so obscure to heathens did appear?
Those giant wits in happier ages born—
When arms and art did Greece and Rome adorn—
Knew no such system; no such piles could raise
Of natural worship, built on prayer and praise,
To One Sole God.”

He strikes the true chord. Religion, *natural* and *revealed*, must stand out in bold relief, so superior to and sublimer than the religion of the Greeks and Romans, whose arguments were arms, and the only thing one could admire was their art, by which they chiseled the ornaments that adorned their gorgeous edifices as well as the idols they worshiped. “We worship no idols,” may some boast sanctimoniously; no, but they believe that wherever you go, whatever you do, the devil is constantly lurking. Every step we make he is there to ensnare us and to entrap us. Is that natural religion? See the infant’s tranquil smile that knows of no devil and has no comprehension of fearing evil spirits. That is natural (religion), innocent and pure. The knowl-

edge of the existence of the devil is inculcated into its little brain by tuition, hence that part *cannot* be natural religion.

Did Moses, when teaching those glorious commandments that have never become obsolete, advance the idea: "The devil will take you if you will disobey them?" Did Jesus of Nazareth send his disciples to preach his gospel with the understanding that the devil will have those who will not accept or follow them? Of course not; hence it is not revealed religion. It is acquired religion—acquired by obscure faith—faith that cannot stand before the searching light of reason.

A father will do all that lies in his power to keep aloof from his children every temptation, but the Lord creates man prone and feeble, instills into his system passions and desires, then creates a devil—a tempter so powerful that but God has more power, and when this frail creature of a man has fallen into the trap of the diabolic plots of devils, the *all merciful Father* will not clip the power of the devil, but punish the unfortunate mortal. Can this be so? Would God create a devil of such sort and then punish us for being overcome by his subtle treachery? Writing from a Jewish standpoint, it behooves us to ask in what sense did the primitive Christians take the term *devil*? Taking Jesus as a criterion, we find him—after he had said to Peter, "Upon this rock will I build my church"—rebuking him at another occasion in the words, "Get thee behind me, Satan!" Satan is the word which bible writers translate devil; accordingly, Peter, the good and true, is called for a perversion devil, but subsequently had still remained good and true, from which we would infer that man can become a devil, and change back to man. The passions, the desires, the inclinations that mislead him make him a devil, accordingly reverse attributes—noble propensities—make him the opposite, which is an angel.

In the earlier prophetic literature of the Hebrews there is no recognition of any spirit of evil at variance with God, who alone was power supreme on heaven above and on earth below.

The knowledge of demonology Israel must have acquired first at Babylon, where a dualistic system of power was believed in; one was the power of good, the other the power of evil; each was regarded with fear and reverence; still it never played an important part with the Hebrews, for their faith in Jehovah kept them cognizant of His great power, and their trust in him was so unbounded that they knew his mercy and loving kindness would not allow a devil to hold dominion over any who trust in God. The primitive Christians, who were Jews, had the same faith, but the heathens that became Christians could not entirely abandon the devil and hell doctrine which was inculcated into them in heathendom, and as these Christians began to predominate their ideas took deep root until all believed in a demon power. The late Rev. John Tulloch, treating this subject from a Christian standpoint, said: "It may be still the prevailing opinion of Christendom that there is an evil power working in the world opposed to the divine; but whether this power is personal, or how far it touches the human will; or, again, whether there is a subterranean kingdom of demons with a prince of demons or devil at their head, and how far such a kingdom has any relation to human destiny, are all questions that must be held to be very unsettled, or maintained with very doubtful confidence in any section of the Christian church. . . . The idea of devil certainly no longer bulks in Christian thought as it once did, nor is his reign the recognized influence that it once was over human life and experience," and this was written nearly half a century ago, when culture and enlightenment were still not in such ascendancy as at this time. Rev. A. S. Aglen, a noted

English divine, in his Eschatology says: "This is in a great measure the history of lawless and uncertain thoughts. . . . Of these, modern thoughts take no notice. . . . In every age the popular opinion has been both more extravagant and more dogmatic than the expressed formulas of the church," and yet these divines were neither deposed nor tried for heresy; because they uttered God's truth.

God is the only power that rules and governs the world, and there cannot be, there is not a devil to hold a second position; hence there is no abode of demons—no hell; nor are these necessary agencies to promote religiosity and actuate mankind to be more moral and virtuous.

God hath furnished the soul of man with a mind capable of discerning good from evil, just from unjust, right from wrong, and of discovering by the light of reason what ought to be pursued or avoided.

To this he has annexed the *will*, on which depends the choice. With these means at hand, and with enough fortitude to withstand the temptations that surround us, the noblest manhood and the purest womanhood can be maintained, and that is what religion is intended for.

The most religious person is not whose belief is the strongest, but whose deeds are the noblest; not whose amens are the loudest and the most, but whose propensities are the most beneficial.

'He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity, nor sworn deceitfully,
He shall receive the blessing from the Lord,
And righteousness from the God of his salvation."

(Ps. xxiv., 4, 5.)

THE END.

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